

### **San Francisco: first round to Russia**

Our State Department has shown commendable awareness of the fact that Andrei Gromyko and his forty friends are in San Francisco to sabotage if possible the Japanese peace treaty. It is proposing rigid rules of procedure, such as limiting each delegation's speaking time to one hour, and is backing Australia's strong-handed Percy C. Spender as presiding officer, in the hope that he can handle the rambunctious Russians. The latter, of course, will take advantage of any mistake we make. In view of this certainty, it was disconcerting to see the State Department hand them a decided advantage even before the conference began. On August 23 the Government of India sent its note of regrets, detailing its reasons, quite persuasively, for ducking the conference. The note struck shrewdly at the weakest spots in the treaty—our intention to assume the trusteeship of the strategic Bonin and Ryukyu islands, to base American troops in Japan, and the refusal to return Formosa to China in keeping with the Cairo accord. Within forty-eight hours the State Department published the Indian objections, together with its own detailed reply. Objectively speaking, it was an excellent answer, but it played directly into the hands of the Russians. The Indian objections, as State Department officials themselves have pointed out, parallel Russia's. The Soviet Union was expected to raise those points, along with others of their own. Why, then, did the State Department "tip its mitt" by answering the Indians so exhaustively? Now that the Soviets know our line of reply to some of their major objections, they may be expected to adjust their arguments accordingly. In debating parlance, the United States has forfeited its first rebuttals. We hope it has a second series ready.

### **Whither civil defense?**

Ever since the House of Representatives cut civil defense appropriations by 87 per cent, Federal Administrator Millard F. Caldwell has been on the warpath. Unfortunately for the future of his program, he has been headed in the wrong direction. Mr. Caldwell asserts that most members of Congress "simply don't know what can happen . . . and how important it is to get ready for it." So he has called on the Department of Defense to convince Congress that adequate civil defense measures are urgently needed. Why does Mr. Caldwell persist in misinterpreting congressional opposition to his proposals? The House Appropriations Committee, whose report was accepted unchanged by the House, explicitly conceded the need for an adequate defense. It simply denied that Mr. Caldwell's plan would guarantee that defense. It is still waiting for a "realistic, well-coordinated plan." When such a plan is evolved, said the committee, "it should be implemented with Federal and State funds." Last week we suggested that Mr. Caldwell rework his plan for presentation to the Senate. Now comes the Mayor of one of our prime target cities, Fletcher Bowron of Los Angeles, who not only agrees with the committee that

## **CURRENT COMMENT**

the Administration program is unrealistic, but urges Congress "to start an entirely new approach to civil defense." This is likewise the recommendation of Murray S. Levine, chairman of the New York Committee on Atomic Information. In his recently published *Civil Defense, National Security and Congress* (M. S. Levine, 39 Broadway, New York, N. Y., \$1.00), Mr. Levine charges that the Civil Defense Act of January 12, 1951, rests upon an unsound philosophy, and needs drastic revision. If that is so, Mr. Caldwell cannot be blamed if his program is unrealistic. If the Act needs amendment, then the next move is up to Congress. Mr. Levine's recommendations deserve its immediate attention.

### **Truman for flood control**

As his political opponents have reason to remember, President Truman is most dangerous when he is, metaphorically speaking, weaving about the ring on the verge of a knockout. So it was in 1948. The experts had all conceded an easy victory to New York's Gov. Thomas E. Dewey when Mr. Truman set out on his fighting whistle-stop campaign. That campaign shattered the opposition and returned him triumphantly to the White House for another four years. Last week, harassed and frustrated by the anti-Administration bloc in Congress, the President threw two punches which may be the prelude to another rip-roaring campaign in 1952. The first was a proposal to do something really significant and constructive for the thousands of flood victims in the Missouri Valley basin. The second was a demand that Congress repeal provisions in the Defense Production Act (which it approved scarcely a month ago) that would, according to the President, push prices up and create a black market in meat. Both proposals are loaded with political TNT. The Flood Relief Program has great appeal not merely to the victims of last month's catastrophe, but to all the millions of people living in regions exposed to the threat of floods. Mr. Truman wants Congress: 1) to approve Government loans and grants to put the stricken farmers and businessmen of Missouri and Kansas back on their feet, and 2) to establish a system of flood insurance against future disasters. He placed the cost at \$400 million. These proposals are bound to impress many people, including solid Republicans in the Missouri Valley flood areas, as necessary, reasonable and substantially sound. If

Congress turns thumbs down or emasculates his proposals, it will give the President a popular vote-catching issue in 1952. Should Congress approve the program, Mr. Truman can claim all the credit that goes with authorship. He stands to win both ways.

### *. . . and against inflation*

The plea to tighten the Defense Production Act is also rich in political possibilities. In his message to Congress on August 23 the President called for the repeal of the Capehart, the Herlong and the Butler-Hope amendments. The first of these enables manufacturers to pass on to their customers all increases in costs, direct and indirect, since the start of the Korean War. The second, the Herlong amendment, authorizes pre-Korean percentage markups for wholesalers and retailers. Finally, the Butler-Hope amendment outlaws quotas in slaughtering. There is no doubt whatsoever that, barring a cessation of inflationary pressures, the Capehart and Herlong amendments are certain to mean higher prices for consumers, and that the ban on slaughtering quotas makes it difficult to stop a black market in meat. If Congress refuses to give him a workable law, the President is in a position, as one conservative newspaper remarked, to say to the voters of the country: "If prices go up, you know whom to blame, the Republican leadership in Congress." That is the kind of argument which has been known to win elections. Politics aside, the President's insistence on a strong anti-inflation bill is good, realistic economics, which makes it all the more effective as a political weapon. No wonder many GOP Congressmen are reported fearing that they are out on a limb. If the price level advances significantly before the 1952 election, they certainly will be.

### *Ill West Point wind blows some good*

A consoling by-product of the West Point cribbing scandal is the questioning to which it has given rise about the method by which appointments are made to both the Military and Naval academies. The most reasonable discussion we have seen comes from Rep. John F. Kennedy (D., Mass.) and appeared in the *New York Times Magazine* for Aug. 19. The majority of appointments to both service schools are the personal prerogative of Members of Congress. Congress-

men are not held by law to any set standard in appointing cadets and midshipmen. The results of this haphazard system, says Representative Kennedy, are that "the service academies are unfilled; that the best men are not being attracted to them; and that an undesirably high number of graduates, upon whom the Government has spent large sums of money, fail to stay in the armed services." Here are some startling figures, cited by Representative Kennedy, on the number of men who have left the service for lack of suitable temperament, proficiency or emotional stability. The Navy class of 1915 lost 48.7 per cent of its members this way, the class of 1925 lost 52.5 per cent and the class of 1935 has already lost 27.9 per cent. For West Point the percentages for the same years are 27.2, 22.3 and 14.8. The defects of the system are the more glaring because they can easily be corrected. The Coast Guard Academy, which obtains its students only through open competition, has a waiting list of eight times more applicants than vacancies, obtains better results than Annapolis and has nowhere near the mortality rate. In spreading these facts on the record, Representative Kennedy has done a service at a time when "our safety may hinge on our ability to draw into the service academies young men who are best fitted to meet the vast responsibilities that will later be placed upon them in our armed forces."

### *Teachers plan for educational defense*

At its thirty-fourth annual convention, in Grand Rapids, Mich., on August 24, the American Federation of Teachers registered alarm over reports of increasing attacks against American public schools. Church groups are disturbed by the lack of religious training in the schools. Parents of private-school pupils do not see why they have to support public schools. Again, certain super-patriotic right-wing agencies seem to repudiate democracy as a political principle. Unwarranted dismissals and various threat techniques were described at a special panel meeting. Loyalty oaths were denounced. On the other hand, hopes were decidedly slim of obtaining any general Federal aid from Congress, according to Miss Selma Borchardt, Washington representative for the AFT. Modest salary raises are far from keeping pace with the ever rising cost of living. In view of these and other causes for distress, the convention took action which was regarded as a sharp modification of the Federation's national no-strike policy, endorsing the fifteen-week strike of the Pawtucket, R. I., school teachers (AM. 6/9, p. 263). (In his address to the convention, Bishop Francis J. Haas, of Grand Rapids, urged the delegates to develop dignified but effective procedures other than the strike on behalf of social justice.) By a vote of 173-42, after heated debate, the AFT decided to issue no more charters to locals organized on a racially segregated basis, and voted to support the National Association for the Advancement of Colored People in its efforts to combat educational segregation. These are genuinely progressive measures. The success of

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the AFT in winning the public to its program of progress and liberty will depend in no small degree upon the vigor and clarity with which its leaders register their disapproval of anti-democratic practices within their own organization.

### ***Births and marriages up***

Only a decade ago the statisticians were predicting a stationary population for this country before the end of the century. Granted the trend toward smaller families and a lower birth rate which existed at the time, the statisticians were right. We were, indeed, headed toward an aging and a declining population. This trend was interrupted and reversed, however, by World War II, which has had social repercussions that we are only now beginning to measure and understand. The startling shift in the birth rate is a case in point. Recently the experts in the U. S. Census Bureau announced that the high marriage and birth rates of the war years seem to have carried over into the post-war era. The 1950 census revealed that 74 million Americans were married, which was 67 per cent of everyone over 14 years of age. Never before in our history has the percentage of married persons been so high. Sixty years ago, for instance, only 53 per cent of the population was married. The birth rate is keeping pace with marriages. In 1947, about 3,900,000 babies were born. Though this was a record high, which experts figured would not be surpassed for years, if ever, there is a chance that it will be beaten this year. During the first five months of 1951, we had 1,508,000 registered births. When all these babies grow up, there will be a lot more marriages and children. So the effect of the World War II boom in marriages and children will probably last through several generations. In the face of this healthy trend, it is discouraging to report that the prospect for continued growth in the divorce rate is also excellent. During the 1940-50 decade, the proportion of divorced men increased by one-third. With more children in the home, the divorce rate might have been expected to decline.

### ***80,000 DP's can still be saved***

The House of Representatives, in a fit of economy, has made another costly mistake. This one endangers the security of some 80,000 Displaced Persons who at long last were reasonably assured of finding haven in the United States. On June 22, the House passed a bill extending the deadline for the processing of DP's from June 30 to December 31. By this move, eight short days before the whole DP movement would have come to an end, the House lived up to an obvious moral obligation and gave hope to the homeless thousands. Now, two months later, the House refuses a request of the Displaced Persons Commission for \$2,431,000 to carry on for the period of the extension. In so acting it effectively and stupidly shuts the door on the DP's and contradicts itself. Readers of a news item in the *New York Times* for August 26 will have been led to believe that it is too late to do anything

about this stultifying situation. It was there stated that "the Congress" had cut off the funds and that this action would automatically become law by September 7. This is not so—to date, the House alone has acted. The bill in question has yet to be acted on by the Senate. From there it will probably go to a joint committee for compromise. It's not too late to urge the Senate to grant the additional appropriation which will save our honor and salvage the DP's. You can do this by writing to the Chairman of the Senate Appropriations Committee.

### ***The perennial youth in SSCA***

By now, the summer tour is over, with Chicago the last stop. When the Sodality's Summer School of Catholic Action was here in New York, at Fordham University, the AMERICA staff got an occasional whiff of the vigorous breeze freshening the Bronx. One of the editors, discussing the annual phenomenon, spoke of its freshness and enthusiasm. He was right, and unwittingly felicitous, for this is what Fr. Daniel A. Lord S.J., founder and heart of SSCA, wrote about the aims of this new departure in Catholic social teaching:

We planned a school so exciting and stimulating that the students would want to go to class and would learn without any impulse but their own enthusiasm, the skill of the teachers and the grace of God.

For twenty-one years that challenge has been met. The teachers have been skillful in an amazing variety of classes, the grace of God has surely been abundant, and always there has been the infectious enthusiasm of young Catholics, eager to learn and to do. This year's circuit, typical of the annual swing, reached St. Louis, Omaha, Duluth, Spokane, Houston, Erie, New York City and Chicago, bringing to each area what SSCA calls "Six days you'll never forget." Each day began with the Dialog Mass. Besides the classes and workshops devoted to Sodality programs, there were features geared to satisfy Catholics eager to deepen their spiritual perceptions and widen their apostolic horizons. There were special meetings for priests and religious, night classes for those busy by day. SSCA has served the Church well through its more than 100,000 registered delegates over the years. To the vigorous youngster which this year reached its majority, we wish a perennial youth!

### ***Catholics at World Youth Assembly***

During August, two youth congresses were held simultaneously. One, the Communist Youth Festival in East Berlin, won most of the headlines. The other, the World Assembly of Youth (WAY), held at Cornell University, Ithaca, N. Y., though far less spectacular, has a special pertinence for Catholics. WAY was organized in London in 1948 after the Communists had taken over the World Federation of Democratic Youth, and from the start Catholics have been prominent in its workings. Msgr. Joseph E. Schieder and the Youth Department of NCWC were among the founders, and



the Ithaca meeting highlighted the fruits of Catholic participation. There were 500 delegates from forty-odd nations. More than twenty-one of the countries had a preponderance of Catholics in their delegations. The chairman of the Assembly was an accomplished young man, Maurice Sauvé, of the Catholic Youth Movement of Canada. Patrick Keegan of London, international president of the Young Christian Workers, impressed the other delegates by his firm stand for straight thinking. The American Catholic delegation met head-on the question of birth control, introduced by a delegate from India, with the result that the subject was withdrawn from discussion on the floor. All this, obviously, is not to say that the Assembly was Catholic-controlled. It was not. We wish merely to underline the fact that young Catholics were present in goodly numbers at Cornell and took a prominent part in the discussions. No one would pretend that the hysterical voices of the young Reds in East Berlin spoke for the youth of the world. Nor would WAY have been representative without strong Catholic participation, for Catholicism is a large force in the world that must be heard. It was heard at Ithaca.

#### **Mondkongreso de la katolikaj Esperantistoj**

No longer is it just a pious luxury for Catholics the world over to know one another: it is a desperate necessity. For the Church to hold her place and to expand in the modern world, her unity must be expressed through world communication among Catholics. That can be accomplished only if all of us command some easily learned, universally accepted language as an auxiliary to our own native tongue. For this reason, Esperanto was hailed at the 23rd Congress of Catholic Esperantists recently held in Munich as an efficient means to maintain unity among Catholics throughout the world. The congress, which was held under the auspices of Auxiliary Bishop Johannes Neuhäusler of Munich, also commended the use of Esperanto as a means to promote general understanding among peoples everywhere.

#### **Indonesia cuts the last tie**

Ever since January, 1950, when Indonesia won her independence from the Netherlands, the young republic has progressively wiped out whatever vestiges of Dutch influence still remained in the islands. On August 24 Raden Supomo, Indonesian Ambassador at The Hague, prepared for the cutting of the last tie that bound the countries together. He began negotiations to terminate the Dutch Union. This Dutch-Indonesian association, modeled on the British Commonwealth of Nations, provided the only political advantage the Netherlands had been able to salvage after three centuries of colonial rule. It was the one remaining phase of a plan agreed upon a year and a half ago to change Indonesia's colonial status and still permit close collaboration between the two countries. The other phase concerned the formation of a federated United States of Indonesia, which gave a certain au-

tonomy to the different geographical and ethnic groups in the archipelago. The federation also was terminated a year ago, when Indonesia proclaimed itself a centralized republic with its capital at Jakarta (AM. 9/2/50, p. 550). Thus a valuable experiment in international relations has ended before it has had a fair trial. In fact both phases of the agreement have been wiped out so quickly that one wonders whether the Indonesians ever entered into them in good faith. The Dutch have reacted realistically. There is no point in insisting on a formal relationship when the lack of Indonesian cooperation would have reduced it to a hollow mockery. To Indonesia the Union was unpopular "because it was regarded as a vestige of colonial rule." In the long run Indonesia will be the sufferer. The struggling young nation badly needs economic and technical help. It would have been more easily available to a sovereign Indonesia associated with the Netherlands than it will be now.

#### **Critical mine strike**

The strike called by the International Union of Mine, Mill and Smelter Workers on August 27, with several AFL unions and two Railroad Brotherhoods participating, could develop into one of the most serious stoppages in the nation's history. Twenty-four hours after the walkout started, practically the entire copper, zinc and lead industries, from mine to refinery, were closed down as tight as a drum. All these metals are essential to the rearmament program, and all of them, but especially copper, are in very short supply. The President immediately referred the dispute to the Wage Stabilization Board and asked the unions and corporations concerned to resume work until the Board could examine the issues and recommend a settlement. In a similar dispute several weeks ago, involving the American Smelting and Refinery Company and the United Steelworkers of America (CIO), the President had no difficulty in persuading the disputants to continue production and let WSB handle the case. He may have great difficulty this time. The Brotherhoods and AFL affiliates involved are reported willing to abide by the President's appeal, but the leaders of Mine, Mill and Smelter, though agreeing to discuss matters with WSB, have so far made no move to get the strikers back on the job. Since this is one of the unions which were expelled from the CIO two years ago for following the Communist party line, something beyond economic considerations may be motivating the leadership. Actually the economic issues dividing the parties are not great, amounting to no more than four cents an hour. In times like these, there is no justification for refusing to submit such a difference to a public agency. By the same token, the management spokesman who turned down a pre-strike compromise worked out by the Federal Mediation Service, which could have added only one cent an hour to the Company's best offer, must share the responsibility for the ugly developments which may ensue.



## WASHINGTON FRONT

Despite almost desperate pleading by harried Administration leaders it takes optimism of a high order to believe that Congress can meet a newly set adjournment goal of October 1. The House, always far ahead of the Senate in its chores, is off across the country for a three-week holiday in which no ox-roast or clam-bake will be safe from hand-pumping lawmakers hopeful their names will be remembered come next year's voting. But the Senate plods a slow and melancholy path. Unless the leadership forces night and Saturday sittings—a discipline which always leaves everyone sore and grumpy—the session may easily stretch out to October 15.

The LaFollette-Monroney Act of a few years ago set July 31 as the terminal date for congressional sessions, but like so many other parts of that well-intentioned legislation, this has been ignored. The reasons are numerous. Congress is a notoriously slow starter every year. A few committees buckle down to real work, but there are long periods of dawdling between January 1 and Easter. This year the tendency to dawdle was notoriously strong.

When important legislation does emerge from the committees, it is whipped through the House rapidly because the limitations on debate provide no such field day for oratory as do the rules of the Senate. Senators can discuss everything under the sun instead of addressing themselves directly to whatever legislation is before the Senate at the moment. But repeated proposals for limiting debate bring the response that here is one of the last really free forums in the whole world and let's not have any talk about changing it. To frenzied congressional leaders trying to speed up the machinery this tradition often may seem a luxury, but Senators can argue persuasively for its continuance, and certainly no change whatever seems to be in sight.

The fact is that, oratory aside, today's world conditions are loading an immense amount of extra work on Congress. The biggest measures of the latter part of this session—the \$56-billion defense bill, the \$8.5-billion foreign-aid bill, the new tax bill and others—all flow directly from the effort the United States is making to build tougher bulwarks against Communist aggression.

As this is written, Congress is beginning to boil over at Nehru because of India's abstention from the Japanese treaty conference at San Francisco. There was quite general reluctance at times in the past to aid India because of Nehru's frequent disposition to play cozy with Moscow. It will take a long time to repair India's position here; any Indian aid bill would have rough going today regardless of its backing.

CHARLES LUCEY

## UNDERSCORINGS

The 69th International Convention of the Knights of Columbus, held recently at Pittsburgh, adopted, among other resolutions, one favoring the continuance of the very successful campaign of paid advertisements in national periodicals explaining Catholic doctrine and practice. A message from the Vatican expressed the Pope's "personal praise and approbation" for the Knights' \$140,000 gift to St. Louis University for the microfilming of valuable manuscripts in the Vatican Library.

► Among the first to organize relief after Jamaica's devastating August hurricane were the Jesuits who staff the island's missions. Church property suffered severe damage. The Cathedral and bishop's residence in Kingston were badly hit and two mission stations were totally destroyed. Bishop John J. McEleney S.J., Vicar Apostolic of Jamaica, asks aid for his stricken flock—30,000 Jamaicans are homeless—and for a desperately needed rebuilding program. The bishop may be reached through Jesuit Missions, 1106 Boylston St., Boston 15, Massachusetts.

► A National Catholic Camping Association has been authorized within the framework of the Youth Department, NCWC. It is hoped that every Catholic camp in the nation will be represented at the first meeting of the group at the Hotel Gibson, Cincinnati, Ohio, on Oct. 15.

► At an All India Manufacturers' Association meeting to discuss the program for "family planning" publicly advocated by India's Prime Minister Nehru, Mr. C. E. Castellino, a Catholic, declared that the matter has economic pertinence, for "the manufacture of goods and services has no meaning if the manufacture of babies is banned. To attempt by artificial means to frustrate the natural dynamism of the sexual act is of necessity to introduce a conflict in the material and moral order."

► Students of theater, radio, television and journalism may now work for a Master's degree in the newly consolidated Department of Communication Arts at Fordham University. There are daytime courses and evening classes on the adult education level.

► *The Catholic Boy* magazine, formerly published by the Holy Cross Fathers alone, is now to be produced by them in conjunction with the Catechetical Guild. Fr. Frank Gartland C.S.C., remains as Editor.

► Rev. Clarence J. Howard, S.V.D., will leave this fall for New Guinea to start a seminary for native students for the priesthood. Now at famed St. Augustine's Seminary, Bay St. Louis, Miss., Fr. Howard will be the first Negro priest of the Society of the Divine Word assigned to foreign mission work outside Africa. The area he will pioneer in New Guinea has no native priests.

RICHARD V. LAWLOR

## Christ and Catholic college graduates

The number of readers who wrote in to us about "John Caughlan's" challenging article on the "Failure of the Catholic college graduate" (AM. 7/28, Feature "X") has proved one thing beyond all cavil: the article made articulate several questions, probing to the heart of Catholic education in the United States, that have been bothering a lot of Catholics. In a way, the dissatisfaction with Catholic higher education expressed by the author was not new. Catholic educators themselves keep coming back to the perennial misgiving they feel whenever they ask themselves: "Are our schools *Catholic* enough?" What the article did was to pinpoint the question by localizing it in the context of parish life.

The very same question—whether we are Catholic enough—has repeatedly to be asked by Catholic pastors about their parishes, by Catholic journalists about their publications, by Catholic hospital administrators about their hospitals and, indeed, by every individual Catholic about his own life, personal and vocational. None of our institutions and none of us individually is ever "Catholic enough." The only way we can keep growing more Catholic, or even keep from slipping to a lower level of Catholicism, is to keep measuring ourselves against the ideal of the full Catholic life to which we are called. Institutions, as well as individuals, must make periodic examinations of conscience. The worst thing they could do would be to resent suggestions that they are not perfect.

Catholic education, as we know from everyday experience, encounters certain obstacles which seem to be inherent in its very nature. Our schools—and this holds true of grade schools as well as graduate schools—are trying to do two things which do not easily mesh. They are trying to "educate" in the ordinary sense of preparing the younger generation to lead competent, useful and good lives *in this world*. To this end they must use the accepted means, namely, instruction in a variety of secular subjects. At the same time, as *Catholic* institutions they must teach God's revelation about Himself, about our destiny *in the next world* and what we must believe and do in order to please God, thereby saving our immortal souls. Since man himself is a creature of two worlds, his education must bridge them.

This bridging of two worlds, that of time and that of eternity, involves quite a feat of educational engineering. At the college and university level, the time and talents and energy required to ripen a student's knowledge and judgment for his earthly career, whether in professional or non-professional curricula, make exceedingly heavy inroads upon the time and talents and energy required to make him, with God's grace, a full-grown citizen of the Kingdom of God. Let us admit it: with the few hours at our disposal, we can only begin to initiate even college students

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into their true heritage, the "unsearchable riches of Christ."

All the more reason is this for drawing students without delay to the fountains of living water. Are these not found in the heart of Christ himself? Catholicism is not founded, as was Judaism, on a body of teaching, of rules, the *Torah*. Its cornerstone is a divine person, Jesus Christ. The Holy Spirit has inspired the sacred writers to portray, each in his own way, who Christ revealed Himself to be, what He taught and did, how He lived and what He asked of His followers. No textbooks on religion, necessary as they are, can Christianize students as the Gospels can.

If our graduates are not sufficiently Christlike, if very few of them are on fire with the love of Jesus, if too many of them aim at somehow fitting themselves into the ways of this world, so long as they avoid mortal sins, if their estimate of the length and breadth and depth of what Christ should mean in their lives is dwarfed and cut down to the size of a "convenient" religion, might not the reason be, in part, that they have never been schooled in the fulness of Christ's gospel? Have they ever realized the perfection of Christlike living to which they are called?

Perhaps we cannot be expected to turn out saints. We can all blame ourselves, of course, for falling so far short of our own calling as teachers and pastors and writers, which is to televise Christ to our students and parishioners and readers. In our schools we can at least show all our students the full stature of Christ and the full scope of His revelation by helping them to make the Gospels their own. This we can do by encouraging them not only to read the life of Christ, but to live it in the liturgy. We need to insist much more than we do on active participation in the liturgical life of the Church, so that in after years our graduates will learn and live ever more fully the life of Christ.

### The school debate in France

Hopes were entertained a few months ago of reaching some sort of compromise in the French Assembly on the violently disputed topic of state aid to church schools. These were dashed by the utterly intransigent attitude of the French Socialists when the matter finally came to a vote at the close of the last session. In May, 1948, a decree issued by Madame Poinso-Chapuis, then Minister of Population, provided for aid to families who had difficulty in financing their children's education in Catholic or other non-govern-

mental schools. Though never abrogated, the decree was never put into execution. Once more, as in the days of Combes in 1905, Socialists and anti-clerical conservatives ("Radical-Socialists") furiously insisted that the schools of France, without exception, must be completely secularized. Any exception to the monolithic, completely irreligious school was denounced as "divisive," a blow to the complete, secularistic unity of France.

Since the school dispute blocked any vote on the nation's budget in the June Assembly, Premier Queuille in despair let it remain hanging for the third time, consigning it to the special session opening on August 28, where there is somewhat more hope of reaching an agreement. With any form of *direct* school aid clearly out of the question, two forms of indirect subsidy have been proposed. The Pleven Government is supporting scholarships for children of high-school age. A private members' bill suggests a 300-franc (85 cents) monthly allowance to parents for each pupil in both primary and secondary schools.

Catholic "free" schools number at present: primary, 10,715, with 370,000 pupils; secondary, 1,379, with 312,000 pupils; technical, 1,030, with 115,000 pupils. There are also "superior" and agricultural schools. With few exceptions, their very existence is threatened by acute financial distress. Yet one-third to one-half of French parents believe that the Christian education of their children is a grave matter of conscience, a concern of "democratic liberty," in the words of the French Cardinals' statement of 1949 on the school question. In French North Africa, Moslem leaders and students have warned the French Government that they will not tolerate any education that does not teach God and morality.

French Catholics in the more liberal groups have gone a long way towards conciliating the Socialists in the matter of economic reforms. The French anti-clericals must now finally decide whether or not they wish to endanger France's democracy and independence in the interest of a fanatical educational totalitarianism.

## ***U. S. propaganda in Germany***

Refugees arriving in Western Germany from the East zone have been openly and with reason criticizing U. S. propaganda as utterly ungeared to the realities of life. It has consisted, they point out, of criticism of the Soviet police state and "expansive" statements of Allied success in Western Germany. The propaganda they want and need is one that "will give some real hope for the future . . . some sign that democracy, that Western philosophy will defeat communism in the end." They are tired of hearing about the more abundant life in the West.

The very day following this criticism, the United States unveiled a grandiose building plan which, however much it testifies to a laudable determination that U. S. personnel abroad will be well taken care of, was actually propaganda of almost fantastic unrealism. At

Bad Godesberg, near Bonn, the U. S. High Commission for Germany will erect a \$9-million housing project for military and civilian personnel. It will include, in addition to 458 apartments, snack bars, bowling alleys, putting green, swimming pool, billiard room and night club. The elegance of the whole setup can be judged by the fact that it is already being called "Westchester on the Rhine." One correspondent writes that U. S. troops in Germany who, in 1945, thought they "never had it so good" hadn't really seen nothin'. (N.B. A "less elaborate" project is being built for German employees of the Commissioner's office.)

It is true that many U. S.-constructed projects (and probably this one) will eventually be turned over to the Germans. But when will that be? And in the meantime, while preaching democracy, we inevitably give the impression that conquerors ought to live off the fat of the land, we insulate ourselves from the realities of German life, we give another puff to Red propaganda that Western "philosophy" consists in attachment to night clubs and swimming pools. Though we have little sympathy for some of the "economy" which Congress is practicing in the Mutual Security Program, we can understand the spirit of frustration which moves many of the legislators. The projected "Westchester on the Rhine" makes us squirm in our chairs, too.

## ***A forward step in sane sex education***

When this Review urged (8/27/49, p. 555-6) "Teach parents to teach sex," it did not anticipate the modern twist that was to be given to the suggestion a short two years later. The 1949 editorial was designed to moderate the impetuosity of those individuals and organizations who were for steam-rolling sex education into the schools, blithely or foolishly unconscious of the difficulties and dangers of such an indiscriminating program. The crying need, it was suggested, was not that children be forced into sex education, but that parents be helped to fulfill *their* duty of giving sex instruction in the home, where it obviously belongs.

The modern twist recently provided to that suggestion comes in the records the Christophers are producing and distributing. They consist of four talks *for parents* on "How Babies Are Born" (for young children), "Menstruation" (for girls 10-12), "Problems of Growing Boys" (for boys 11-13) and "The Marriage Union" (for teen-agers). In each of the talks a parent—or both parents together—takes an opportunity provided by the child to discuss frankly, without embarrassment and in comradely fashion, the problems to which the child is awakening. The correct anatomical terms are used with naturalness, but there is no running ahead of the child's immediate and legitimate curiosity. Above all, each of the talks introduces early, in a natural, normal way, God and His designs in the sublimation of sex. The beauty of the parents' co-creation, of purity, of the supernatural destiny of the



newly-conceived child, related in the warmth of home and parental love, effectively rule out anything like adolescent prurience.

It is to be emphasized that the records are for the use of parents or groups of parents. They are designed to help teach the parents the vocabulary and the elevated approach to the matter which all parents, we hope, wish they possessed, but which many, we know, have never learned. The best way to use the records would be to play them frequently, to discuss them freely, and then to adapt their technique to *your* children and *their* problems. Used in this fashion and with the desire before God of preparing oneself for the beautiful and sublime duty of preparing one's children for a full Christian life, they cannot well fail to be of immense help. The four talks may be had on one long-playing record (\$4) or on four standard disks (\$6) from The Christophers, 18 East 48th St., New York 17, N. Y.

It is interesting to note that the complete text of the recordings has been distributed in pamphlet form, together with a splendid address by Edward B. Lyman, by the American Social Hygiene Association (1790 Broadway, New York 19, N. Y.). Mr. Lyman, program director of the Catholic Family Institute and president of the American Public Relations Association, echoes the records in their sanely unforced spiritual tone.

If this fine type of Christian sex education in the home, which has been urged in many papal messages, can be spread widely throughout the land, there will be less demand for ill-thought-out injection of sex education into school courses.

## ***How NAM policy is made***

In our correspondence column this week appears a letter from the Managing Director of the National Association of Manufacturers, Earl Bunting. In space that had of necessity to be severely restricted, Mr. Bunting answers three questions, which we had posed in the August 18 issue, with respect to the manner in which policy is determined within the NAM.

For a long time there has existed a suspicion that NAM policy was determined by a relatively small group of corporations which contribute a disproportionate part of the large funds available to the Association for its expensive propaganda activities. The paid secretariat was thought to reflect the opinions of this group. These suspicions were reinforced some weeks ago when Defense Mobilizer Charles E. Wilson, himself a former member of the NAM's Board of Directors, questioned whether Mr. Bunting, in his opposition to price controls, was speaking for the Association on his own responsibility. Mr. Wilson was assured that Mr. Bunting was the authentic voice of the NAM's Board of Directors.

Despite the resolution of this incident in NAM's favor, despite, too, Mr. Bunting's description of the democratic nature of the Association's policy making, we still have some unresolved doubts. Mostly they are

the ones detailed by Alfred S. Cleveland in an article which appeared in the May, 1948, issue of the *Harvard Business Review*. We shall summarize some of Mr. Cleveland's observations here.

In the first place the organizational structure of the NAM is less democratic in operation than it is on paper. Ultimate authority does, indeed, reside in the Board of Directors, which for the most part is elected by the membership, and in the Executive Committee, which is appointed by the Board. Under the Board are six standing "policy" committees, largely staffed by members of the Executive Committee. Thus policy is set when the Board approves a recommendation of the policy committees, or when it acts on its own. This might be considered a fair example of representative democracy.

Nevertheless Mr. Cleveland observes 1) that meetings of the policy committees are poorly attended, and 2) that the Board of Directors meets only about ten days out of the year. Whereupon he observes that

... it is apparent that the day-to-day commitment of the Association to various lines of action and the development of effectuating techniques is largely determined by the executive committee, a small group of officials of whom none are elected through direct membership voting, and as a practical matter by the full-time secretariat, which "interprets the NAM constitution and actions of the Board of Directors and Executive Committee."

Furthermore, Mr. Cleveland points out, a small number of member companies has held a disproportionate share of key committee positions. From 1933 to 1946, a group of 125 corporations, constituting in 1948 only 0.8 per cent of the membership, held 885 memberships on the Executive Committee, 63 per cent of all directorships, 79 per cent of the memberships on the finance committee and 52 per cent of all major executive offices. The self-perpetuating nature of what Mr. Cleveland calls this "active minority" is revealed by the small (1.4 per cent) yearly turnover of its members. For the period 1933-46, the turnover for the Association's top hierarchy as a whole ran to 25 per cent.

Mr. Cleveland observes in the second place that though it is possible to have a real democratic determination of policy within the NAM constitution, this rarely takes place. The annual convention could be a vehicle for ascertaining rank-and-file opinion. Actually, it has developed into an opinion-molding meeting, with a minimum of discussion and debate from the floor. The NAM constitution also provides for a referendum, and in the early days this technique was frequently used. Since the reorganization in 1933, Mr. Cleveland reports, "the referendum has been used only in a highly restricted sense and almost never for the purpose of ascertaining industrial opinion."

For these, and a number of other reasons, we doubt whether NAM pronouncements so faithfully reflect membership thinking as its spokesmen would have us believe. They are NAM policy but only in the restricted sense explained by Mr. Cleveland.

# Education, government issue

**Joseph M. Becker**

**L**AST MAY the CIO arranged a display of its social-security literature at St. Louis University. Included in the display was a leaflet dealing with health insurance, and another dealing with Federal aid to education.

The leaflets were similar in this, that they urged the Federal Government to be more active in assuring for all its citizens the minimum essentials of good living. They wanted the Federal Government to set up funds from which all citizens could be provided with more adequate health and educational facilities.

But in one respect they differed. The leaflet on health insurance was careful to stipulate that the provision of health facilities by the Government should be so managed as to diminish very little or not at all the individual citizen's freedom of choice: "You, the patient, will have complete freedom to choose and change your doctor and hospital." The leaflet on education merely said: "The individual States shall make the decision as to whether nonpublic schools shall be eligible for Federal aid." Freely translated, that is the same as saying, in practically all instances: "You, the pupil and parent, will *not* have complete freedom to choose and change your teacher and school."

The Administration adopts the same position on health insurance as does the CIO. President Truman has always been careful to emphasize that his plan was not one of socialized medicine, but provided ample freedom of individual choice for both patient and doctor. The Government was proposing merely to make sure that the necessary funds were available for everybody. The individual could spend his share of the money on whatever doctor and in whatever hospital he pleased. The community in the person of its Government was not going to interfere with that individual liberty.

The position of the Administration and of the CIO on health insurance is in accord with a sound principle of government: achieve communal ends with a minimum sacrifice of individual freedom. The advantages of communal life usually have to be bought by some sacrifice of individual choice; but it is good government to keep the price as low as possible.

Living in a family has its advantages; but one price you pay is having to eat whatever is served at the common table. It is a wise housewife who tries to provide enough variety to satisfy everybody.

To develop this analogy somewhat—suppose the Fed-

*Rev. Joseph M. Becker, S.J., of the Institute of Social Sciences, a research group at St. Louis University, took his doctorate in economics at Columbia University. Here he applies the principles underlying the social-security programs to the question of Federal aid to education and reveals some startling inconsistencies in popular thinking on the latter subject.*

eral Government decided to include the provision of meat among its social-security measures. Suppose it set up meat shops all over the country, offering free meat to all citizens. The Government shops could follow one of two general policies in the distribution of the meat. They could set up a rigid schedule: beef on Monday, pork on Tuesday, and so forth. Or they could lay in a stock of different meats as private shops do now, and allow individuals to spend their meat allowance pretty much as they liked. The latter would be

so preferable that it is probably the only condition on which the scheme could possibly succeed.

What would the Government do about its Jewish citizens who say they cannot eat any but kosher meat? The Government *could* reply: "You'll eat what is put out for you, or buy your own." It would do much more wisely to include kosher meat in its stock, requiring its Jewish citizens only to meet the additional expense involved in the accommodation. Its Jewish citizens would be grateful, and would feel more closely bound to their fellow-citizens who had shown them this consideration.

Over the years, the social security agencies have been developing a set of principles for themselves. One of the best established principles is that of giving benefits without obnoxious strings attached. Social-security programs are supposed to help the individual achieve security without having to pay the bitter price of servitude.

That principle is the reason why the "insurance" technique in social security is considered superior to the "assistance" technique. Insurance programs dispense with the humiliating needs test, the mark of the assistance programs, and thus subject the beneficiary to a lesser degree of control by the Government. In this country we have deliberately adopted the goal of gradually supplanting assistance programs by insurance programs.

That principle is the reason, also, why social-security experts advise money payments rather than payments in kind. Give the person the money he needs and let him make his own decisions as to how he shall spend it. The literature of social security is full of that kind of sound advice.

Both tendencies—towards insurance rather than assistance programs, and towards payments in money rather than in kind—are applications of the same prin-



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ciple: "Give the individual security without sacrificing his freedom."

The method proposed for assuring adequate health facilities to all citizens is in accord with that social-security principle. The method proposed for assuring adequate educational facilities to all citizens is not. Yet there is the same reason for protecting individual liberty of choice in education as there is in health.

The same? Much greater reason. Education is a more sensitive area of communal life than even health. When the community builds roads, it matters little that the individual cannot exercise his personal tastes. When the community provides doctors and hospitals, it matters a great deal. When the community provides teachers and schools, it matters even more. Next only to freedom of worship, freedom of education is the most precious freedom the individual possesses. Nothing so quickly embitters citizens against their fellow-citizens as a marked limitation of this freedom. The oppressive nature of government is never more felt than when units of government—especially large units—adopt a policy of heavy-handed domination in the area of education.

In this country not all citizens have the same philosophy of life. Even if they did, we should still want to maintain large freedom for nongovernmental, multi-cultured activity in the sphere of education, just as we want to maintain large freedom for nongovernmental activity in the sphere of health, or in the sphere of industry. But as a matter of fact, two profoundly different philosophies of life exist side by side in the United States—the secular and the religious. If those who live by these differing philosophies are to live together contentedly under the same government, they must both be free to develop their own characteristic educational systems. Nothing less will satisfy either group in this matter; for this matter is fundamental. And not to satisfy citizens in fundamentals is to create serious social tensions. Forcing the secularists into religious schools—even though the force be only economic—will make them intensely dissatisfied. Forcing the religionists, even by economic means, into secular schools will make them equally dissatisfied. Both should be free to have their own type of education.

The secularists sometimes argue that government-issue education in this country is "neutral" as between secularism and religion, and therefore represents a compromise between the two positions. Even if that were true, why must both compromise in what is dearest to both? Is there no way of satisfying both?

But it is not true. It is a compromise only in name. The secularist has nothing to complain about in the kind of education provided by government in this country. It is the kind he would choose if he could have any kind he wanted. The religionist, on the contrary, finds much in it that is distasteful.

First of all, sizable parts of it positively teach the opposite of what he lives by. There are biology books which teach that the human soul is not spiritual and is not immortal. There are sociology books, especially

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in the field of criminology, which teach that the human will is not free. There are philosophy books which teach that God is a "functional myth." And so forth.

Religionists have another objection to schools as presently conducted by government. Beside teaching positive errors—as the religionist sees them—they are likely to communicate wrong attitudes. Many of the teachers are secularistic and are likely to influence their students towards secularism. That is a more subtle, less measurable danger, but it is no less real.

As a matter of fact, an attitude is engendered just by the negative fact of *not* teaching the relationship which things of this world have to things of the next world. That is "secular" teaching. When laissez-faire legislators and "planners" debate policy, it is no compromise to decide to do nothing. That is laissez-faire.

This idea, that religionists *positively* disapprove of the kind of education presently provided by government, is not sufficiently grasped by even fair-minded secularists. It needs to be pointed out to them. When one of my agnostic friends said to me very frankly: "I don't want my tax dollar to be used for educating Catholic children in Catholic schools," I replied: "But my father dislikes the kind of education you think is fine for your children just as heartily as you dislike the kind of education he thinks is fine for his children. Why should our common government use the tax money of both of you only for the kind of education *you* like?" To do him credit, he was impressed by the fairness of the argument.

Others would not be. They would merely grumble: "Every citizen ought to be satisfied with what his government gives him." Why ought he? In a matter as sensitive as education? Merely because the majority has voted it so? Are the feelings of minorities to be ignored with regard to a freedom so precious that men have been willing to emigrate for it, to die for it?

But the religionists *are* free in this country, say the secularists. Nobody is forcing them to go to government schools. They can go to their own.

Isn't economic force a real force? The fact is that the only free education is secularistic education. Any other kind costs more. Our common tax money has been used to rig the educational market against the religionists. Our common government has weighted the scale positively against religious education.

When workers used to argue that they needed unions to achieve freedom, employers used to answer: "But you are free already. If you don't like one job you can go to another." The reality of the economic restriction on freedom was conveniently ignored. So is it ignored in the argument that religionists are "free" to go to their own schools if they don't like those provided by government.

The unavoidable fact is this. If government continues to allocate more and more of our common wealth to government-issue education, only the well-to-do will retain any real (as distinguished from nominal) freedom to choose their own schools and their own teachers. The rest will have to take the kind of

education that the government thinks is good for them—and like it.

Let the secularists be realistic. Let them imagine how they would feel about increased government spending for education if the government were religious and the spending were restricted to religious schools. Would they not feel unjustly oppressed? It is precisely this injustice that they say they fear if religious groups come to power. Are they not *actually* guilty of that injustice *now* which they say the religious groups *might be* guilty of some day?

The way to avoid that injustice is the obvious way. Let the Federal Government apply to this program of aid to education the same principle that it applies to other social-security programs, and that it proposes to apply to the program of health insurance. Attain the communal end without restricting individual freedom. That is the principle which we have so far endorsed in our social-security system. If, under our Federal Constitution, as presently interpreted, Federal aid to nongovernmental schools must be restricted to "auxiliary services," all the more reason for applying the principle there.

Yes, and it is a good principle—as applied to the other departments of the Federal Security Agency. But as applied to education, we are told, it has a serious disadvantage. It emphasizes religious educational differences, and religious differences are "divisive."

Often this objection is presented with a hint of hesitation, and usually only under pressure, because it bears so clearly the totalitarian mark on it. The only kind of unity it recognizes is uniformity. It has a different definition for beauty than the traditional one of unity in variety.

Every difference is, in a sense, divisive: differences in clothes, in color of skin, in houses, in talents, in being a National League fan instead of an American League fan. One has to weigh the disadvantages of these "divisions" against the precious values of personal freedom.

Has the diversity represented by religious education, as a matter of fact, injured the unity of our country? We have had a century and more of experience on which to base a realistic judgment. Very few would maintain that our Catholic schools have failed to turn out real Americans. Whenever our country needed defenders, Catholics have not been found wanting to the armed forces. Are national institutions like Bing Crosby and Jimmy Durante out of step with things American? Would anyone deny that Al Smith was a real American? Or Phil Murray? Or Supreme Court Justice Murphy? Or General Collins? Or Secretary of Labor Tobin? How long does the list have to be?

No; Catholic education has not been divisive. And in general it is not divisive for government to make provision for differing systems of education. In doing so it is only safeguarding the exercise of a precious

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freedom. That is the viewpoint taken by the governments of Great Britain, Ireland, Canada and Holland (see the America Press booklet *The Right to Educate*).

*What is divisive is for a majority of citizens to deny that freedom to a minority.* That offends our common-sense definition of democracy as consisting of "not pushing people around." To make generous provision for that freedom is to increase the love individuals have for the society in which they live. That *really* makes for unity.

## The plight of the professor

**Charles Rice**

IN THE 236 Catholic universities and colleges throughout the country this year, some 10,000 lay faculty members have been looking across the desk at about 300,000 students. Several hundred of these students were given bonuses of various kinds to enroll at the school of their selection. But this writer has yet to hear of a promising young Ph.D. being offered a Buick convertible to get his signature on a year's contract. Administrators will emphatically deny the implication that athletics are more important in Catholic colleges than studies. They are sincere in their denial, and they are partly right. They contend that they can get all the good teachers they need at prevailing wages, but good athletes are very much in demand and must therefore be given premiums. Administrators do not like this arrangement, they say, but they are victims of a system they cannot change. They would like to pay their faculty adequate salaries, but funds are limited and there are more pressing demands for these limited funds, such as laboratory equipment, plant expansion and public-relations staffs.

This disturbing condition has long existed. It is to our interest to inquire why it is perpetuated year after year. It is of interest to Catholics generally, because Catholic scholarship in this country is noticeably below the level of secular scholarship. Catholic leaders in professional and learned circles are few in proportion to the Catholic population. Among the many reasons for this deficiency is the failure of the Catholic college to provide, from its meager funds, sufficient inducement for sound scholarship and good teaching.

Catholic college presidents, admittedly, have a difficult problem in trying to obtain money and spread an insufficient sum over a variety of expenses. It is therefore understandable that the average administrator

*"Charles Rice" is the pseudonym of a professor who has had twelve years' experience of teaching in Catholic institutions of higher learning.*

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preserves only a theoretical interest in scholarship and sound teaching. For him the dollar is the determining factor. He will encourage whatever promises increased revenue or decreased operating expenses. He will enthusiastically support football if it promises more tuition and larger endowments; he will gladly drop it when it fails to live up to its prospects and becomes a financial burden instead. His attitude toward proms, honorary societies, janitors, cafeterias, IBM machines is the same. Unfortunately, it is the same in regard to scholarship—the one thing on which he cannot properly compromise without abandoning the very purpose of his institution.

Such an attitude on the part of administrators has hurt Catholic scholarship and Catholic teaching immeasurably in the past. Failure to obtain a reasonable salary has driven the most promising of the young teachers into government service and into business. Those who stayed behind are not necessarily incompetent. Some are, but many more are not. Some of those who continue teaching find ways and means of supplementing their inadequate income: writing, selling insurance, tutoring, typing, keeping books for small business firms.

Those who remain in the teaching profession find themselves carrying too heavy a teaching load, too many quasi-administrative burdens, too many extra-curricular duties. As a result, their scholarship dries up and even their teaching ability atrophies. It is not surprising, then, that students—the future professional and business men of the country—come to hold scholarly activity in contempt. Every class has had the equivalent of our undergraduate expressions: "Those who can, do; those who can't, teach." In justice to undergraduate acumen, there is a measure of truth in this saying. It does grave injustice to many selfless instructors and professors, but measures correctly the countless timid souls who dare not leave the profession for less certain but better paying positions. Despite many brilliant exceptions, the rule is that low wages paid to college teachers—especially above the rank of instructor—lower the general level of competence in the teaching profession.

I do not mean to put the full blame for this deplorable situation on college administrators. Sorely beset with the ever pressing problem of making ends meet, they feel for "soft spots" in the expense column—and they cannot resist the softest spot of all—professors' salaries. These they tend to drive down to the lowest possible point. That they can do this is partly the professors' own fault, and partly the fault of the American Catholic public. Professors are a notoriously individualistic lot. They resist all thoughts of unionizing to set up standards of performance and levels of remuneration. That is the basic reason why theirs is one of the few remaining occupations where wages are determined by haggling in the open market.

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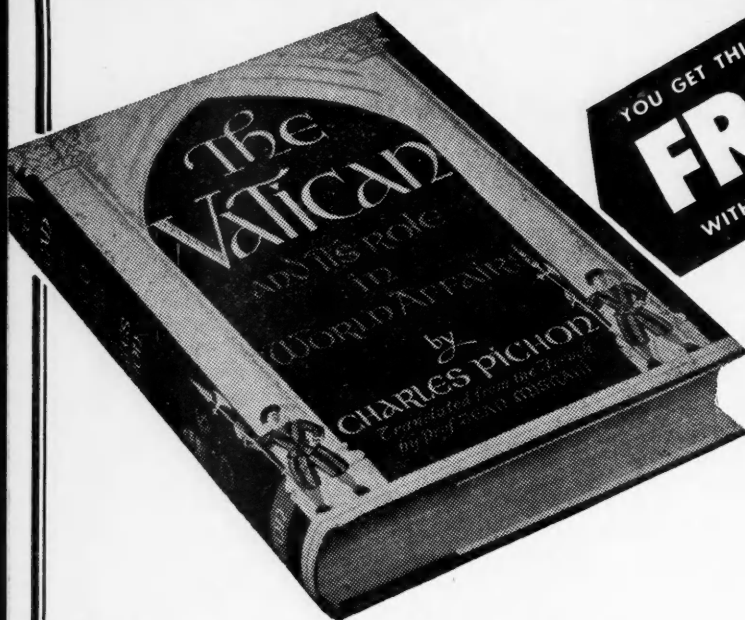
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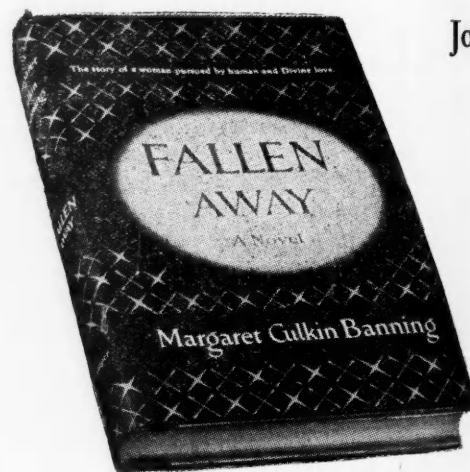
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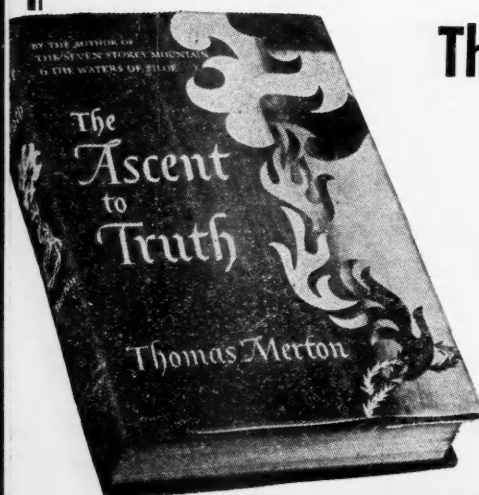
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therefore, that he cannot demand a salary much above that given the apprentice instructor, for if he does his position will be filled by a new Ph.D. This writer knows of several Catholic schools that generally dismiss instructors due for promotion in order to fill their positions with apprentices, just as some businesses lay off the older and better-paid workers when they can get away with such a practice. This system is manifestly unjust to those who intend to make teaching a permanent career. At best, they find their salary never gets far beyond the range of the beginner's.

The Catholic public is also partly to blame for the plight of Catholic scholarship in this country. Several hundred fathers and mothers have talked with me, at one time or another, about their sons' and their daughters' choice of college. The father almost always shows keen interest in the college's football or basketball prospects. The mother is usually interested in housing arrangements and meals and such-like matters. Not more than two or three ever asked whether their son was likely to be assigned a good professor of English or a good philosophy teacher. Is the college president to be too much blamed, then, if he grants a raise to the quarterback or the center and not to the English teacher? From his point of view, it seems more important to keep a star quarterback than it does to retain a Chaucer scholar—for his point of view is determined by the tuition-paying public.

The Catholic public, in this respect, is not different from the general American public. But its responsibility is greater, and more intelligence is demanded of it, for Catholic colleges cannot appeal to State legislatures every two years for new grants. Their revenue must come from tuition and from the intelligent generosity of the Catholic population.

The picture drawn above is not a new one. It has long been known by those associated with the teaching profession. It is drawn in general terms, however, and while it is a true picture, there are exceptions. Certain colleges and universities, for example, try desperately to pay just wages to their lay faculty members. When they fail to do so it is through no fault of theirs. This writer knows of one Catholic administrator who insists publicly that college presidents are bound in conscience to eliminate all folderol, such as marble parlors and top-heavy registrar's offices, and even athletics, until a living wage is paid to the professors.

These are exceptions to the general rule. They do not invalidate the picture we have drawn of the poor professor's plight. Neither does the fact that a goodly number of professors at the larger universities command fairly decent salaries. They are exceptional men with exceptional reputations and it is therefore "good business" to keep them. The one group who seem, in recent years, to have received just compensation are the beginners, the instructors. Their salaries have been

about right for men not yet married, or just recently married. But again, such salaries were paid because the colleges had to attract teachers in the day of large enrollments—a day now passing. Moreover, any conscientious professor will admit that some of his colleagues do not deliver a good day's work for the pay they receive. But these are all exceptions, and they do not invalidate the general conclusion that teachers above the rank of instructor do not, as a general rule, receive adequate wages—and that this condition seriously hurts Catholic scholarship.



This is not meant to be an indictment of college presidents and deans. Whether, under existing conditions, any college can manage to pay faculty members better wages is a matter which only the administration of that college can determine. College presidents are in a trying position, for they must do too much with too little. Funds are hard to get, and over the last fifteen years maintenance costs have continually increased.

College presidents would gladly pay a living wage to their professors if ample funds were available after "more pressing" expenses were met.

We submit that, both in justice and from a long-range pragmatic stand, no expense can take precedence over an adequate wage for the professor. As things now stand, unfortunately, his chance of a permanently better salary will depend on whether he is considered more necessary to the college than the center on the basketball team. If the president continues to feel that the public is indifferent to the quality of teaching and scholarship at his college but is highly sensitive to the vicissitudes of the basketball team, then the professor remains in a sorry position. And Catholic scholarship will continue to lag behind secular scholarship, which is somewhat more adequately supported by reason of the much larger funds available to it.

It sounds almost "un-American" to assert that education and scholarship in Catholic colleges will not be healthy so long as quarterbacks and basketball coaches are more sought after than classical scholars and biology teachers. But this assertion is obviously and inescapably true. Fortunately for the prospects of Catholic scholarship in this country, the average professor does not expect a Buick convertible or a \$5,000 check as an inducement to sign next year's contract. He is easily satisfied so far as salary is concerned, for his vocation is satisfying in many other ways. But the professor's children must wear shoes, and his wife must eat. When these basic needs are taken care of by something like a living wage, the professor will be able to concentrate on making his contribution toward promoting Catholic education and scholarship in America. Until this long overdue reform comes, he must continue to devote a disproportionately large amount of time to keeping body and soul together.

# Prelude and aftermath to Hamlet

William J. Grace

Percy MacKaye in *The Mystery of Hamlet, King of Denmark, or What We Will* (Bond Wheelwright. \$6.50), presents a wealth of poetry and interpretation in relation to the Hamlet saga in a work of sustained quality running to over 650 pages which, incidentally, is a monument of editorial precision and beauty. *The Mystery of Hamlet, King of Denmark* is a tetralogy consisting of *The Ghost of Elsinore*, *The Food in Eden Garden*, *Odin against Christus*, *The Serpent in the Orchard*. These plays constitute the third, fourth, fifth and sixth members of a heptalogy, the last part of which, dealing with events subsequent to Shakespeare's *Hamlet*, is still in the making.

This is a rare and unique work, a disinterested achievement of esthetic love, that imposes special difficulties and responsibilities upon the critic. The work is, in one sense, intensely original; in another sense, it is derivative and demands, for its understanding, an above average insight into Shakespeare's *Hamlet*. As an original work, *The Mystery of Hamlet* creates a special idiom of its own, a special set of symbols and conventions that require acclimatization on the

## LITERATURE AND ARTS

part of the reader and which are as unfamiliar, if not as exacting, as those of a Joyce or a Rimbaud.

The originality of the work and the obvious beauty of many of its passages and sections, and the fact that it is a work of art written in a spirit of true seriousness, entitle *The Mystery of Hamlet* to extended critical notice. I shall consider it both as a derivative and as an independent work.

As a derivative work, the tetralogy presents a cast of characters that includes the Shakespearean personages of the elder Hamlet, Gertrude, Claudius, Yorick, Polonius, Horatio, Prince Hamlet, Laertes. Important new personages, the creation of MacKaye, include Angela, the daughter of Yorick (who is himself merely referred to in Shakespeare's play but is brought to full-scale characterization here); Padre Celestino,

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Dante scholar and tutor of young Prince Hamlet; Moll Cowslip, a midwife; Gallucinius as Voice of the Cock (suggested by the cock-crow in *Hamlet* that is the signal for the preternatural being's departure). This last figure is one of several important symbols in the plays. He symbolizes the forces of conscience and introspection. He is "the echo and call of that immortal Cock of Morn, who wakes to vision of thine own eternity, the God within thyself, being thy Daemon." In addition to these principals, there are many new minor personages, both in the plays themselves and in the "shows" within the plays, as in the rather convincing miracle play, "The Grocers' Play of Norwich."

MacKaye's tetralogy presents, as far as the surface story goes, the background events that culminate in Act I, ii, of Shakespeare's *Hamlet*, which is repeated as Act V, vi, of *The Serpent in the Orchard*. In an essay included in the book, Erlo van Waveren says: "The father-ghost of Prince Hamlet has come out of darkness and with him his devoted court-jester Yorick. The ghost and the skull have come to life as full-fledged characters." But even more emphasis is placed on Claudius. MacKaye was aware of the dramatic importance of this man in Shakespeare's own work. Claudius is a real foil, a skilled and resourceful opponent to Hamlet. Any other interpretation of Shakespeare's play leaves it merely as an intellectual study, a closet drama lacking in suspense. MacKaye has anticipated the question why a man as clever, as resolute as Claudius (though, of course, he is also distinguished by the shallowness of the Machiavellian man of virtue when he comes to face the deeper realities and mysteries of experience), should marry Gertrude and indulgently support, or at least tolerate, a potential political danger in Prince Hamlet.

The growth of illicit passion, explained in psychological terms, between the tempted Gertrude and the tempting Claudius forms much of the dramatic subject matter of the tetralogy. Claudius had had his eye upon the throne; he actually attempted to kill Prince Hamlet at birth. By mischance he merely caused the death of Angela, beloved of Yorick. Struck with remorse, he becomes a pilgrim and a penitent, but eventually returns to the Court and the scene of further temptation. As events develop, he is obliged to dispatch Yorick, who has learned of his secret.

MacKaye anticipates by a kind of psychic parallelism and foreshadowing many of the events in Shakespeare's play. King Hamlet loses his mind in suspecting the Queen's infidelity and in brooding over the proven fact. The cause of the close friendship between Prince Hamlet and Horatio is explained in terms of childhood history. The growth of love between Ophelia and Prince Hamlet is presented in terms of a lyricism that manages to seem simultaneously both spontaneous and Elizabethan. Actually, the amount of background presented by these numerous parallels brings the tetralogy close to the category of a novel or an epic. Frequently MacKaye's verse captures echoes of the lines

of Shakespeare's *Hamlet* or uses them as conscious cues. Van Waveren interprets these uses as follows:

Wherever Shakespeare's themes are employed, we must look for a deeper purpose than mere quotation. In the second play we find mention of the theme "to be or not to be." Yorick, educating young Hamlet, brings up that fundamental question. In the last play we come to the very root of that query. King Hamlet reads St. Augustine's *Confessions* in a desperate attempt to solve his dilemma. His search brings him to the lines in which the saint experienced Oneness with God and the great state of To BE.

Obviously MacKaye's work, from its very inception and method of procedure (he does not hesitate to include scenes from Shakespeare), demands comparison with the original *Hamlet*. Normally such a comparison would be hazardous to make, but the styles of art of the two dramatists are most distinct, though MacKaye has a very fine ear for Shakespearean verbal cadences and turns of phrase. The resemblances between Shakespeare and MacKaye are those of surface form; their differences are basic.

It is difficult to think of a good analogy to illustrate the differences. Chapman, Keats's inspiration, imitated Shakespeare and reversed his traditional Christian humanism, introducing subtlety and elaboration beyond either the scope or the interest of the major artist. But Chapman was a poor writer; MacKaye is not. But in some sense MacKaye is the type of lesser man, though gifted with a beautiful lyricism, who has to compensate for the immediacy of the insight of greatness into the complex, the real, the valid, by added artfulness, elaboration, coyness. The tradition of the greatest art makes possible a presentation that is direct and simple, that does not require a complicated seductiveness, prolonged esthetic "play." Our age is not an age of great artistic taste; our poetry is frequently as complicated and as artful as an Easter display at Schrafft's, as femininely colorful and as emotionally thin. When artists have only a few ideas, they hold them back like avaricious lapidaries, and their complicated esthetic maneuvers conceal their essential poverty. MacKaye is not poverty-stricken, but, gifted with great technical skill, with genuine emotion, he is diffuse, fanciful, misses Shakespearean "essentiality." For example, in Shakespeare we have these lines, uttered by Laertes at the grave of Ophelia:

... Lay her i' the' earth,  
And from her fair and unpolluted flesh  
May violets spring!

The image of *violets*, with its connotation of youth, Spring, resurrection, is here dramatically exactly right. The *violets* are not coy; they have done their work and disappear from the play. They perform the work of the creative imagination; they compress and symbolize whole areas of experience. MacKaye, undoubtedly influenced by Shakespeare's use of the *violets* image in reference to Ophelia, uses the image effectively, but discursively in the second order of poetry called fancifulness:



... You  
 Are thoughts of early morning violets  
 Blowing in brooky dells, where the green linnet  
 First pipes from the dark, and we as lovers meet  
 To pluck their blossoms for our trothal vows  
 And kiss their dew away. Blue violets,  
 They are your eyes, their pupils, for heaven's truth  
 Outglowing gently there: white violets,  
 To rim them round with pureness: yellow ones,  
 To hide the others with the aureole  
 Of your ring'd locks, breeze-blown.

(*Odin against Christus*, IV, i)

These lines are indubitably attractive but, compared to those of Shakespeare, they are baroque. On the other hand, it is no disgrace to a man if he does not shine in the company of the greatest.

MacKaye's verse has a splendor of imagery, a great capacity for vowel tones and for the astringent music of the alliterative consonants. His sense of variety, however, only underlines Shakespeare's much greater variety. MacKaye's verse, which, incidentally, is frequently difficult and "kaleidoscopic," does not vary in texture from play to play. One is conscious of a definite "manner" and one wonders what Shakespeare had that enabled him to escape this, how his form was always responsive to his subject matter rather than standing outside of it.

Shakespeare learned, of course, after the *Romeo and Juliet* period, of the dangers of lyricism for a dramatist, the tendency that sweetness and beauty of meter has to lessen the starkness, the astringency necessary for tragic impact, MacKaye's lyricism is, from this point of view, too much in the ascendancy. On the other hand, passage after passage are complete in their own beauty, poems in themselves:

... Look inland  
 Now, where the engulfing sea-mists swallow the  
 hollies  
 In yonder burst of sun-glow, crimsoning  
 Their green thorns berry-bright—and listen, listen  
 From high the lark's epistle, chanting his lauds  
 Of heaven, to shame us sodden underlings  
 To emulate his trances, and pierce through  
 This grey veil to the blueness, ever beckoning  
 Above us. Hark! His vow hath no abatement  
 In God-forgetfulness. That word of a bird is  
 grooved  
 In His great signet ring, to press in our souls  
 The seal of certitude, that this indeed  
 Is He, the living God, who cannot lie,  
 Uttering His love of all.

(*The Serpent in the Orchard*, I, ii)

The thought-content of the tetralogy is worthy of respect, but it differs widely in emphasis and principle from that of Shakespeare. MacKaye serves by contrast to bring out Shakespeare's indifference to ideological thinking. Shakespeare simply assumed the tradition of Christian humanism, perhaps modified by a little Seneca. Abstract thought appealed to him only if it grew out of dramatic poetry and the dramatic situation. MacKaye, on the other hand, has a number of convictions and preoccupations that are personal rather than dramatic.

MacKaye, both in his verse imagery and in his

ideology, has been influenced by nineteenth-century romanticism. He firmly believes in the romantic doctrine of poet as priest and prophet, the person inspired and seized by the god. The work, he says, "was compelled—with exacting, disciplinary gentleness—by powers within and beyond this material theme: powers to obey whose creative will became my agonizing and aspiring mandate." In a few passages there are echoes of Hegelian doctrine, although they actually seem out of place and imposed upon a context that otherwise stresses the final importance for the individual of moral choice:

... Our personality, in all its pettiness,  
 Is but the product of that inevitable law  
 Of opposition, which reigns all-supreme  
 In the universe.

(*The Serpent in the Orchard*, III, iii)

On the other hand, there are many passages of "religious" poetry in the best sense of this abused term. King Hamlet, to give but one example, says:

... Now I know  
 The portent of those drops of pity's anguish  
 Yon thorned brow upon his crucifix  
 Exudes, to make our brows bleed with thoughts  
 Of what we are—and might be. How they gleam,  
 These opal drops—and glitter envisionings  
 Of the All-Might-Be, the all-beckoning  
 World of redemption—there in the candle glow!

(*Odin against Christus*, III, iii)

In the dramatic setting, the words are effective, and Christus has very real meaning in the work.

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The man with the withered hand  
 He bade arise before a pharasaic throng  
 To be healed on the Sabbath day?

The son of the widow of Naim  
 Who caught from Him new life  
 On his burial day?

Outside my room I hear the automobiles rush,  
 Guided by hands that will wither,  
 And bodies that will whiten to dust,

Inside upon every opposite wall  
 I see the man who cured all but Himself,  
 Nurseless, having given His nurse to the sick:

A Mary, Sister now, with tender care  
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### Religion's place in schools

#### LIBERAL EDUCATION FOR FREE MEN

By Thomas Woody. Pennsylvania University. 296p. \$4

#### LIBERAL LEARNING AND RELIGION

Edited by Amos N. Wilder. Harper. 338p. \$3.75

Both of these books are concerned with liberal learning: the first with liberal learning without religion, the second with liberal learning *and* religion. In so far forth this reviewer's vote goes to the second; for free men live in God's world and have from Him not only their intelligence and free will but, as corollaries of these God-given gifts, their rights and freedoms. And so a purely "secular" liberal education for free men (*i.e.* oriented away from religion and God), which Professor Woody seems to want, doesn't make sense.

Not that his inquiry into the several historical conceptions of liberal education may not warrant a certain cautious praise. He documents his excursions into Chinese, Greek, Roman, medieval, Renaissance and post-Renaissance educational theory with apt quotations authenticated by some 700 footnote references. All the same he labors throughout to establish a thesis: that liberal education for free men stems from the Renaissance emphasis on natural man and his temporal finality. Just as clearly he believes that liberal education was at its lowest ebb, "in extremis," during the Middle Ages. His demonstration of the latter is facilitated by lumping the Dark and the Middle ages together and damning both as "the medieval mode, and its authoritarian, supernatural sanctions"—which is history as it was popularly hashed up fifty years ago.

For Professor Woody the "New Life and Education"—the Renaissance—began with Dante's *Vita Nuova*. It is doubtful, however, that he would feel at home with Dante's *Divina Commedia*, with Thomas Aquinas, the cathedrals, the universities, the art and poetry of the Middle Ages. He reminds the reviewer of the gentleman he met years ago in the Pitti Gallery, Florence, who, face to face with Botticelli's, Raphael's, Michelangelo's and Murillo's finest, just couldn't make head or tail of "these religious paintings."

Thus it is that Woody's summary chapter, "Liberal Education for Free Men" (pp. 222-278), is made up of scraps from liberal education "at its best in Hellas," when there was "neither authoritarian priesthood, sacred book nor religious lawgiver to im-

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FRANCIS J. DONOHUE

#### EDUCATION IN INDIA

By Aubrey A. Zellner, O.S.B. Bookman Associates. 272p. \$3.50

This book is a valuable addition to the few competent books on Indian education. It is not a complete history of education in India, for it covers only

the period of British rule before and after 1858 (when the Empire was proclaimed) down to 1947, and for this period it limits itself to the lower Ganges valley (the Province of Bengal).

The time and the locale, however, are well chosen: the British period provides the best background against which to project plans for the future, and the Province of Bengal, comprising 78,000 square miles and about 60 million inhabitants, illustrates to a great degree the educational and cultural pattern of the whole subcontinent of India. Besides, it was in Bengal that the British Government set up its offices both under the East India Com-

pany and later directly under the Crown.

The author has drawn extensively on official documents, surveys, directives and commissions, including the important thirteen-volume Report of the Calcutta University Commission, published in 1919, which had far-reaching effects not only on all Indian university education but also on secondary education "as being an essential foundation of the improvement of the university."

Other commissions—in fact, there seemed to be a new commission with each of the frequent changes of Viceroy—studied and reported on the multiple problems of Indian education, and always some of the recommendations were carried into effect. But on the whole much of the reform was verbal only. The incidental but interesting point is made by the author (p. 81) that, contrary to popular belief, the Indian people both desired and demanded instruction in English; parents were willing to make sacrifices for this purpose.

Father Zellner pulls his historical strands together in a chapter of retrospect, and then elaborates in a final chapter on "A Charter for the Future." Basing his charter on the Sargent Plan, published in 1945 under title of "Post-war Educational Development in India," he nevertheless tries to avoid the defects of that plan: its neglect of female and rural education, and its unwieldily and expensive machinery. His own charter is well argued, simply presented and evidences first-hand knowledge of India and its traditions. All in all, the volume is a fine example of scholarly and readable educational history. It is also well indexed.

ALLAN P. FARRELL

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##### NOTRE DAME

By Richard Sullivan. Holt. 243p. \$3

The reader who picks up Richard Sullivan's *Notre Dame* will not find the precise documentation of Samuel Morison's impressive tomes about Harvard or the intellectual history of Le Duc's *Piety and Intellect at Amherst College*. Rather he will find Mr. Sullivan, an affable, ardent and breezy cicerone, showing him about the South Bend campus, proudly pointing out the beauties and traditions of the place, indulging in entertaining personal reminiscences and dipping at will into the history of the school to bring alive some of the persons who have made it what it is.

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sor—which sounds almost as forbidding as the sentence on the dust jacket: "This book is a love letter to Notre Dame." Fortunately, the author is not just a devoted alumnus. He is a writer with a hearty, fast-moving style and a balanced personal philosophy, whose manly feelings about his faith and his college never become maudlin. Whether he is giving an account of a visit to Notre Dame's famous bacteriology laboratories or of a conversation with a campus plumber, liberal portions of artistry, wit, insight and information manage to get into the story.

This is a book that may well bring moisture to the eyes of some graduates, will surely delight Notre Dame's many subway alumni, and should edify and enlighten the disinterested, particularly the non-Catholic, reader. Football is put in its proper perspective—a late-comer in Notre Dame history that unfortunately overshadows, in the popular mind, such intellectually significant undertakings as the Natural Law Institute, the conferences on the liturgy and the publication of the internationally respected *Review of Politics*. Rockne is affectionately remembered in these pages, but Leahy's name is not mentioned, nor are any of the gridiron triumphs of the Fighting Irish recounted, though the author tells us he hates to see Notre Dame lose a football game.

There is a warmth, a genuineness, a wholesome Catholicism about this book that is not due solely to the subject. Mr. Sullivan is proud and fond of Notre Dame. Notre Dame may well be proud and fond of Mr. Sullivan.

CHARLES F. DONOVAN

#### THE INTEGRATION OF THE CATHOLIC SECONDARY SCHOOL CURRICULUM

Edited by Sister Mary Janet, S.C. Catholic University Press. 154p. \$2.75

This book is the record of a workshop held at the Catholic University of America in the summer of 1950 which proposed as its primary objective "to clarify the meaning of integration and to bring out clearly its implications for Catholic high schools." The nine papers read at the morning sessions and the reports of the four seminar work-groups that met in the afternoons prove that the workshop succeeded in its objective.

Each speaker (and each work-group) accepted the initial assumption that in a Catholic high-school curriculum "religion is the only valid agent of integration." From that starting point each did his part in analyzing the concept of integration and applying it to the material of the curriculum.

The workshop was particularly for-

tunate in having in its membership educators who had already devised integrated programs of proven worth: Sister M. Rosenda, who explained the Christian Impact in English Program; Sister Mary Annetta, who described the Christian Family Living Program; and Sister M. Borromeo, who told how the Integrated Christian Program of the Sisters of St. Francis of Joliet affected powerfully for the better every member of faculty and student body.

Perhaps the most original work at the conference grew out of the endeavor of one seminar work-group to elaborate an integrated curriculum that would meet head-on the life problems of youth. Although the group did not hit upon a strong integrating principle to tie together these problems and corresponding curricular provisions, their list of problems may well serve as a starting point for any faculty planning a curriculum in terms of the common and special needs of its pupils.

The series of papers and reports does not pretend to say the last word on integration in Catholic secondary school curricula. It does provide leads for educators eager to make their school programs organic wholes, in which every element in the curriculum contributes its best to the goal of Catholic education, "the true and perfect Christian."

JULIAN L. MALINE

#### CREATIVE EDUCATION IN THE HUMANITIES

By Arnold Didier Graeffe. Harper. 199p. \$3

General education has become a topic of paramount importance for all who are concerned about contemporary higher education in America. The movement towards general education is, in great measure, an attempt on the part of realistic educators to provide a beneficial curriculum for college students who are incapable of pursuing with profit the traditional courses in higher education. In the words of Professor Graeffe: "The opening of education to larger numbers and the continually spreading relativism of values have created problems that cannot be solved by recourse to well-tested methods of the past" (p. 40).

Professor Graeffe's book is a treatise on the place of the humanities in a college program of general education. Throughout the book the term "Humanities" includes music, painting and sculpture as well as literature and philosophy. The thesis is that all these fields can and should be taught in a single integrated course, presumably in either Freshman or Sophomore year. It would seem to be an assumption of

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FRANCIS J. DONOHUE

#### EDUCATION IN INDIA

By Aubrey A. Zellner, O.S.B. Bookman Associates. 272p. \$3.50

This book is a valuable addition to the few competent books on Indian education. It is not a complete history of education in India, for it covers only

the period of British rule before and after 1858 (when the Empire was proclaimed) down to 1947, and for this period it limits itself to the lower Ganges valley (the Province of Bengal).

The time and the locale, however, are well chosen: the British period provides the best background against which to project plans for the future, and the Province of Bengal, comprising 78,000 square miles and about 60 million inhabitants, illustrates to a great degree the educational and cultural pattern of the whole subcontinent of India. Besides, it was in Bengal that the British Government set up its offices both under the East India Com-

pany and later directly under the Crown.

The author has drawn extensively on official documents, surveys, directives and commissions, including the important thirteen-volume Report of the Calcutta University Commission, published in 1919, which had far-reaching effects not only on all Indian university education but also on secondary education "as being an essential foundation of the improvement of the university."

Other commissions—in fact, there seemed to be a new commission with each of the frequent changes of Viceroy—studied and reported on the multiple problems of Indian education, and always some of the recommendations were carried into effect. But on the whole much of the reform was verbal only. The incidental but interesting point is made by the author (p. 81) that, contrary to popular belief, the Indian people both desired and demanded instruction in English; parents were willing to make sacrifices for this purpose.

Father Zellner pulls his historical strands together in a chapter of Retrospect, and then elaborates in a final chapter on "A Charter for the Future." Basing his charter on the Sargent Plan, published in 1945 under title of "Post-war Educational Development in India," he nevertheless tries to avoid the defects of that plan: its neglect of female and rural education, and its unwieldy and expensive machinery. His own charter is well argued, simply presented and evidences first-hand knowledge of India and its traditions. All in all, the volume is a fine example of scholarly and readable educational history. It is also well indexed.

ALLAN P. FARRELL

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#### NOTRE DAME

By Richard Sullivan. Holt. 243p. \$3

The reader who picks up Richard Sullivan's *Notre Dame* will not find the precise documentation of Samuel Morison's impressive tomes about Harvard or the intellectual history of Le Duc's *Piety and Intellect at Amherst College*. Rather he will find Mr. Sullivan, an affable, ardent and breezy cicerone, showing him about the South Bend campus, proudly pointing out the beauties and traditions of the place, indulging in entertaining personal reminiscences and dipping at will into the history of the school to bring alive some of the persons who have made it what it is.

This is a frankly partial and affectionate profile of an Alma Mater written by a devoted alumnus and profes-

sor—which sounds almost as forbidding as the sentence on the dust jacket: "This book is a love letter to Notre Dame." Fortunately, the author is not just a devoted alumnus. He is a writer with a hearty, fast-moving style and a balanced personal philosophy, whose manly feelings about his faith and his college never become maudlin. Whether he is giving an account of a visit to Notre Dame's famous bacteriology laboratories or of a conversation with a campus plumber, liberal portions of artistry, wit, insight and information manage to get into the story.

This is a book that may well bring moisture to the eyes of some graduates, will surely delight Notre Dame's many subway alumni, and should edify and enlighten the disinterested, particularly the non-Catholic, reader. Football is put in its proper perspective—a late-comer in Notre Dame history that unfortunately overshadows, in the popular mind, such intellectually significant undertakings as the Natural Law Institute, the conferences on the liturgy and the publication of the internationally respected *Review of Politics*. Rockne is affectionately remembered in these pages, but Leahy's name is not mentioned, nor are any of the gridiron triumphs of the Fighting Irish recounted, though the author tells us he hates to see Notre Dame lose a football game.

There is a warmth, a genuineness, a wholesome Catholicism about this book that is not due solely to the subject. Mr. Sullivan is proud and fond of Notre Dame. Notre Dame may well be proud and fond of Mr. Sullivan.

CHARLES F. DONOVAN

#### THE INTEGRATION OF THE CATHOLIC SECONDARY SCHOOL CURRICULUM

*Edited by Sister Mary Janet, S.C.*  
Catholic University Press. 154p. \$2.75

This book is the record of a workshop held at the Catholic University of America in the summer of 1950 which proposed as its primary objective "to clarify the meaning of integration and to bring out clearly its implications for Catholic high schools." The nine papers read at the morning sessions and the reports of the four seminar workgroups that met in the afternoons prove that the workshop succeeded in its objective.

Each speaker (and each workgroup) accepted the initial assumption that in a Catholic high-school curriculum "religion is the only valid agent of integration." From that starting point each did his part in analyzing the concept of integration and applying it to the material of the curriculum.

The workshop was particularly for-

tunate in having in its membership educators who had already devised integrated programs of proven worth: Sister M. Rosenda, who explained the Christian Impact in English Program; Sister Mary Annetta, who described the Christian Family Living Program; and Sister M. Borromeo, who told how the Integrated Christian Program of the Sisters of St. Francis of Joliet affected powerfully for the better every member of faculty and student body.

Perhaps the most original work at the conference grew out of the endeavor of one seminar work-group to elaborate an integrated curriculum that would meet head-on the life problems of youth. Although the group did not hit upon a strong integrating principle to tie together these problems and corresponding curricular provisions, their list of problems may well serve as a starting point for any faculty planning a curriculum in terms of the common and special needs of its pupils.

The series of papers and reports does not pretend to say the last word on integration in Catholic secondary school curricula. It does provide leads for educators eager to make their school programs organic wholes, in which every element in the curriculum contributes its best to the goal of Catholic education, "the true and perfect Christian."

JULIAN L. MALINE

#### CREATIVE EDUCATION IN THE HUMANITIES

*By Arnold Didier Graeffe.* Harper. 199p. \$3

General education has become a topic of paramount importance for all who are concerned about contemporary higher education in America. The movement towards general education is, in great measure, an attempt on the part of realistic educators to provide a beneficial curriculum for college students who are incapable of pursuing with profit the traditional courses in higher education. In the words of Professor Graeffe: "The opening of education to larger numbers and the continually spreading relativism of values have created problems that cannot be solved by recourse to well-tested methods of the past" (p. 40).

Professor Graeffe's book is a treatise on the place of the humanities in a college program of general education. Throughout the book the term "Humanities" includes music, painting and sculpture as well as literature and philosophy. The thesis is that all these fields can and should be taught in a single integrated course, presumably in either Freshman or Sophomore year. It would seem to be an assumption of

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the author that the highest function of education is the development in the student of a keen sense of esthetic values. The arts are the ultimate norm of value; and philosophy, a convenient instrument of integration, is their handmaid.

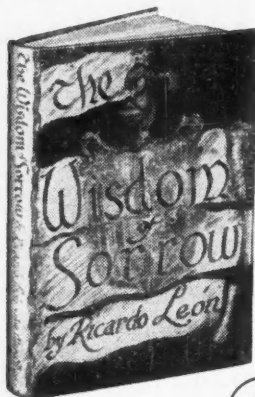
The first four chapters of Professor Graeffe's book might be called his philosophy of humanistic education. These pages betray at times a rather involved presentation of the author's position. His theory, as expounded, is neither clear nor cogent. In the two final chapters an attempt is made to prove the practicality of the author's theory of humanistic education by in-

dicating how current pedagogic techniques should be used in an integrated humanities course and by outlining two "of many possible plans" for such a course. To the experienced educator these chapters will prove interesting as a typical expression of an enthusiast's approach to an educational problem. There is always something stimulating in such an approach but there is also a tendency to gloss over inherent difficulties as extraneous, administrative details.

It is a serious weakness in Professor Graeffe's position that, despite his "broad, educational experiences both in this country and in Europe," he ad-

duces little if any factual evidence in support of his theories. The reader would like to know something about the success and effectiveness of those courses which Professor Graeffe has developed in various colleges. The absence of such data leads one to suspect that the author's theory of humanistic education is to some extent at least aprioristic. As such the book will scarcely repay the busy educator for the time spent in its reading. This is unfortunate since the author manifests real competence in discussing the arts. Those who are particularly interested in the subject of esthetic education will find Professor Graeffe's book interesting.

JOHN J. NASH



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### THE MEANING OF SHAKESPEARE

By Harold C. Goddard. University of Chicago. 690p. \$6

This book marks perhaps the ultimate in the psychological interpretation of Shakespeare's plays. Utilizing all the contributions of modern psychology on the unconscious and the contradictions and frustrations of personality, and citing at opportune moments the apropos statement or parallel from William James, Blake, Emerson, Thoreau, Chekhov and Dostoevsky, Dr. Goddard considers Shakespeare in detail and as a whole, viewing his plays as the unconscious records of Shakespeare's thought and life.

Goddard dismisses both the historical and dramatic approach to Shakespeare. He sees Shakespeare not in terms of the Elizabethan age, "but in the light of the ages and of the present moment." His premise is: "A work of art exists for what it says to us, not for what it said to the people of its own day, nor even necessarily for what it said, consciously, to its author. A work of art is an autonomous entity. So long as we do no violence to it, we may fit it to our experience in any way we wish." Such an approach to Shakespeare, although it rules out anything that the text contradicts, allows the reader much leeway in striking life into the text from his own experience.

In his interpretation of the plays, Goddard is at all times interesting and often illuminating. If at times he is overly subtle in pointing out overmeanings and undermeanings, symbolism and allegory, we can disregard all this and gain much from his psychological analysis. On almost every page of his long book he contributes valuable insights.

Many of the meanings, however, that Goddard finds in Shakespeare, are in large part a projection of his

own philosophy of life. Chief among these are the following: an unqualified horror of all violence, revenge and offensive war; an equal horror of all power and of that authority by which power lives; a reprobation of all those who somehow fall below their highest spiritual level. As an instance of this last point, Goddard condemns Antonio in the *Merchant of Venice* (and accounts for his melancholy) as a man created for nobler things who has dedicated his life to money-making. "And so he suffers from that homesickness of the soul that ultimately attacks anyone who 'consecrates' his life to something below his spiritual level."

Romeo, Henry V, Brutus and Hamlet are all condemned in various ways for bowing their knees to force or authority. Romeo, for example, descends "to the level of violence" by attempting to part with his sword Tybalt and Mercutio. Hamlet is a man who knows in his heart that revenge is wrong, and finally does violence to his own soul in attaining his objective. His delay does him credit: it shows his soul is still alive. And like his father, Henry V is a Machiavellian knave and hypocrite.

In his allegorical interpretations Goddard is at times hard to follow: Iago symbolizes war; Desdemona, peace. Hamlet's dead warrior father also symbolizes the spirit of war. And Bernardine, the prisoner in *Measure for Measure* who refuses to go to the gallows, symbolizes revolution against authority.

Goddard's book is, on the whole, a valuable contribution to the modern subjective interpretation of Shakespeare.

PAUL E. McLANE

#### HENRY JAMES

By F. W. Dupee. Sloane. 290p. \$4

Mr. Dupee takes the legend of Henry James for granted and assesses him pretty much at James' own evaluation. He gives the impression of having read all of James with fresh interest and, whether you agree with his conclusions or not, you are bound to agree that his work is thorough, sound and interesting. He shows how James' novels came to be written, their relationship to his curious and intricate sensibility, and how his conceptions were transmuted into art. He sympathizes with James who, in spite of his genius, his great achievements, his integrity of character, his ability to find the conditions best suited to his art, was still a tragic character, the outsider looking in on life, the man who never really lived.

Dupee gives a rather full account of Henry James, Senior, who determined that his children should take

root nowhere, whisked them from one school into another, from one country to another. This is education by the book, but the tragedy of it is that the experiment succeeded. It is clear that the whole family shied away from their father's irresponsible optimism and mysticism and from the spiritual vacuum in which they were forced to live. Still, years later, Henry James was to warn his brother's wife against pre-occupation with moral and spiritual concerns in the training of her children.

It is clear, at least to me, that his upbringing accounts for the fact that James' inspiration was almost exclusively bookish or esthetic, for his fear of being an outsider, his sense of inadequacy in the face of experience, and for his attempt to overcome these fears by esthetic means. Since he was never allowed to form into any mold and was admonished to cultivate his impression of things rather than things themselves, his observation of life was necessarily limited—he substituted for it a meditation on what he conceived life to be, then developed a monumental technique to channel his findings and to cover up his inadequacies.

Dupee admits none of this, though he shows in his treatment of *The Golden Bowl* that he is aware of the problem. He reconstructs the story at great length and then says that in its conclusion James cannot be accused of a lack of knowledge of life, that it is precisely in this conclusion that he shows "his sacrificial tribute to the tragic actualities of his characters." In Dupee's opinion the conclusion demonstrates the fact our greatest problems are to be solved on a basis of pure individualism rather than by recourse to Church or court or even morality. It is here that the flaw in James' art and in the criticism of his art appears—the whole, conclusion is fabricated with little or no reference to life, and we are asked to admire what is ugly and false.

N. ELIZABETH MONROE

#### WALT WHITMAN

By Frederik Schyberg. Translated from the Danish by Evie Allison Allen. Columbia University. 387p. \$5

There is a new kind of literary scholarship which purports to correct the conventional biography by the use of psychoanalysis. It usually reverses the official judgments of earlier scholars by examining evidence previously ignored and by analyzing the subject's poems, as the psychiatrist analyzes his patient's dreams, for their Freudian import. To the mature Catholic reader unfamiliar with the new psychographical approach, Mrs. Allen's fine trans-

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lation of this distinguished Danish study is recommended for its balance, its insight into Whitman's poetry, and its prudence in the treatment of Whitman's alleged homosexual tendencies.

That some of Whitman's best poetry is the consequence of his sublimation of sex impulses has long been known. When the statement is modified, as in this book, to show that Whitman's impulses were more homosexual than heterosexual, the Catholic reader need not be unduly disturbed. All that the investigation does is to show us more fully why the sublimation was psychologically so necessary.

There is no evidence that Whitman was actively homosexual or even that he was fully aware of the nature of his difference from others. Frequently persons in such circumstances attempt to hide their differences from others. The aggressive animality of much of Whitman's poetry, the myths he started about his many illegitimate children, the revising of his poetry to modify references to male friendship, are all, according to Schyberg, cover-ups for Whitman's homosexuality.

If Whitman goes to such lengths to disguise one side of his nature, is the critic justified in uncovering the secret? Dr. Schyberg thinks so, for he believes that only by understanding the kind of sublimation involved in the creation of Whitman's masterpieces may the poems themselves be fully understood and appreciated. In addition he pro-

vides us with an illuminating final chapter in which, through his remarkable understanding of world literature, we are shown startling parallels to Whitman's art, his influence on European artists, and his ultimate stature in world literature.

C. CARROLL HOLLIS

#### PRIESTS AMONG MEN

By Emmanuel Cardinal Suhard. Fides. 111p. paper \$7.75, cloth \$2.25

This pastoral letter is intended mainly for the diocesan clergy of Paris, but so timeless and momentous is its doctrine on the meaning of the priesthood, and on the relation of priest and people, that it deserves the widest circulation among clergy and laity alike.

Universal redemption depends on the "growth of the Church"; but the Church must grow without deviating from the "true meaning of God"; for this there is required a divine artisan—the priest. Thus does the late Cardinal Suhard introduce the subject matter of a pastoral which is the logical completion of the doctrine so magisterially contained in his previous letters.

In order that the priest attain his full stature and fulfill his social mission in the modern world he must be cleared in the face of his detractors; he must be re-evaluated by the faithful; he may need to be re-evaluated by himself. No priest could read this pastoral with-

out reviving and deepening appreciation of his own Christ-like status and function in the two cities of God and man, a function which, contrary to secularist opinion, makes of the priest not only the dispenser of divine mysteries but the most valuable member of temporal society.

The "Sacrament of Christ" and the salutary sign of contradiction to those who dream of a self-contained city of man, the priest is also a permanent witness who testifies to the divine existence simply by being what is seemingly impossible, at once a man of God and a man of the people; and here he finds his living martyrdom, in the constant necessity of meeting the apparently conflicting claims of his dual calling.

No less than the clergy will the laity profit from a reading of this pastoral. It will increase their respect for the priest as the minister of God; it will increase their sympathetic understanding of the priest as a man chosen from among men, who therefore cannot be expected to have the personal perfection of an angelic legate "*a latere*." It will bring priest and people more closely together, teaching the laity that not only do they *belong* to the Church, but that together with the hierarchy they *are* the Church, deputed by the Sacraments of Baptism and Confirmation to play an active part in the unending redemptive mission of Christ.

FREDERICK A. HARKINS, S.J.

#### FULL CIRCLE

By Loretto R. Lawler. The Catholic University. 243p. \$3

In this book social workers have an excellent retort to the charge that their story is hidden in a mess of jargon. It is a story of the National Catholic School of Social Service from its earliest founding in 1918 to the time of its complete incorporation into the Catholic University of America in 1947. In great part it is a biography of heroic personalities, and of Father John J. Burke, C. S. P., in particular, dedicated to the moulding of young Catholic women into pioneering professionals at a time when social work itself was without paint and powder.

Social and economic necessities accompanying our entry into World War I were mother to the NCSWS. The first young women received an intensive three-months course at their temporary home known as "Clifton." On the new and permanent site on Nineteenth Street in the nation's capital the beginnings of a formal training in social work were made in 1921. Separate chapters on "the chapel and hearth" convincingly achieve a very difficult task: they reveal the role these two powerful "intangibles" played in the

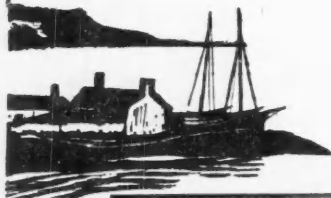
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Most Rev. Francis J. Haas, the Most  
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n, in its formative years, Father  
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RICHARD P. BURKE

### THREE TO GET MARRIED

By *Fulton J. Sheen*. Appleton-Century-  
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symbolizes that it takes three to get  
married: man, woman and the enrich-  
ment of their love with the divine, mak-  
ing it fruitful and giving it meaning be-  
yond mere selfish sex-pleasure. This  
theme answers the questions raised in  
this book, such as: what is the true  
meaning of "two in one flesh"? what is  
the difference between sex and love?  
why does fidelity in marriage imply  
more than mere avoidance of adultery?

Treatment, sometimes almost trite  
but frequently approaching the sub-  
lime, is accorded such topics as the role  
of children in perpetuating romantic  
love in marriage, the positive concept  
of purity as a reverence for mystery,  
maternity as a natural Eucharist, mar-  
ried love as an echo of the love-life of  
the three Divine Persons, and the es-  
sence of love as a choice or free consent  
rather than an animal indulgence.

The definition of love as "a mutual  
self-giving which ends in self-recovery"  
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only giving ends in exhaustion, while love that is only seeking perishes in its selfishness." Three levels of love are presented: sex love, personal love or that proper to human beings on the natural plane, and Christian love, in which supernatural motivation elevates where human love grows dull, and makes us do for Christ's sake what we might find too hard to do for the sake of a partner grown less glamorous through the years.

Such thoughts are presented in a way that should be inspiring and helpful to many married couples, but it is difficult to visualize the precise audience intended. There is much about the Blessed Virgin and other points of Catholic doctrine and practice that would hardly appeal to most non-Catholic readers. On the other hand, Catholics able to follow the book at all should probably have been given a more solid dose of the dogmatic theology of grace as applied to marriage. Again, the style is too heavy (at times verging on prolixity) and philosophical, with too many Latin phrases, to appeal to the uneducated; yet the aim seems to be at a popular level.

A few minor points will perhaps cause comment. Twice it seems to be stated that what Mary bore for nine months was to be, rather than was, Christ; an implicit denial that the fetus is a true human being. Freud is

represented as teaching sexual immorality in a way he expressly rebuked in his followers whom he found thus misapplying his warnings about repression. In general, there seems to be an unnecessary pummeling of Freud and Kinsey; these men were concerned mainly with describing the predominant place in which sex is, not with discussing whether it *should* be.

JAMES E. ROYCE, S.J.

#### BEHIND THE MASQUE

By Rev. Urban Nagle, O.P. Declan McMullen. 309p. \$3.50

The story of the founding and growth of the Blackfriars Theatre in New York has been told here by its chief mover and director in a good-humored manner that discounts the manifold and multiple difficulties that exemplary Theatre encountered over the years, some ten of them, from its inception to the present. The New York Blackfriars, as most everyone acquainted with the so-called off-Broadway Theatre knows, is the outstanding example of the model theatre envisioned all of twenty years ago by Father Urban Nagle and Father Thomas F. Carey: a Catholic theatre which would produce in professional manner, i.e., with skill and imagination, new plays with sound ideas, or

rather with sound Christian philosophy. There have been and still are other Blackfriars theatres in other cities of the United States, all of which grew out of the original two, one in Washington and one in Providence, both founded by Father Nagle; and although they are "amateur," they are amateur only in the literal meaning of that word, i.e., based on a real love of the theatre and a respect for its best traditions; they are not amateur in the pejorative sense that word has acquired from the bumbling and awkward, if good-intentioned, efforts of dilettantes of drama.

*Behind the Masque* is partly autobiographical, too; for it tells something, and in a most modest manner, of the life of its author, who is also author of several fine plays which have had great success in "little" or "contributory" theatres across the land even though they have not, many of them, attained Broadway fame.

College and high-school theatre directors, and little theatre managers will find this an inspiring and helpful book.

RICHARD CONLIN

REV. ALLAN P. FARRELL, S.J., is Director of the Graduate School and lecturer in Education at the University of Detroit.

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## THE WORD

"What do you think of the Christ? Whose son is He?" (Matthew 22:42 XVII Sunday after Pentecost).

The history of nearly two thousand years has been shaped by the answers given to this question of Christ. When it was put to the Jews they refused to admit the testimony of the prophets that the Messiah, the Son of David, is also the Son of God. When it was put to the Apostles—"Whom do you say that I am?"—Simon answered for the others: "Thou art the Christ, the Son of the Living God." In return Simon received the name Peter. On this Rock Christ would build His Church.

Down through the ages Peter speaks for all the faithful, and in clear and un-

mistakable terms confesses that Jesus Christ is true God and true man. Through Peter, Christ speaks to all nations the words that David heard Him speak in prophecy: "I will make known the decree of the Lord: The Lord has said to me: 'Thou art my son, this day have I begotten thee. Ask of me and I will give thee the gentiles for thine inheritance, and the ends of the earth as thy possession.'"

When the Son of God became the Son of Man, a decree went out from Rome that the whole world should be enrolled. It is to Rome that Simon Peter comes to "make known the decree of the Lord" and to enroll the whole world in His Kingdom. A Galilean fisherman was to win the Roman Empire for Christ. Less than 300 years later the Emperor Constantine and a great part of the people professed that Jesus Christ was true God and true man.

In the far eastern end of the Empire, at Nisibis in Syria, about the year 306 there was born a child named Ephraem, the son of a pagan priest. Enrolled in the kingdom of Christ at the age of eighteen, he lived to become a great teacher and is now honored as a Doctor of the Universal Church. He is a powerful witness to the traditions of the early Syrians concerning Peter's primacy and the way in which he preached the kingdom and divinity of Christ in Rome. St. Ephraem tells us: "Simon cried out from Rome: 'My Lord and God and Master is He who deposes kings.'" To the objection of the pagan Romans that Christ was put to death and couldn't depose kings, Ephraem represents Peter as replying:

You object that my Master was put to death. You rather are the ones who are dead because you are ignorant of Christ, whence He is and whose Son He is. For He existed from all eternity with His Father. It was the will of His Majesty that He should come down to earth and be put to death for the sake of all of us. He was a victim who reconciled us to His Father, who was angered at mankind. He died and gave life to all men who had fallen into crime. His tomb is witness that He lives, and the angels are witnesses that He rose from the dead. Read the prophets and learn how He came and was born. Again search their books and they will tell you of His death. Carefully scan their lines and behold you will learn of His resurrection. And I, the Head of His preachers, proclaim and believe that He is my true Lord, and that I am His servant.

The century that followed St. Ephraem was to witness the tragic separation of many Syrians from the unity of the faith because of false answers to that question: "What think ye of Christ?"

The Nestorians in the East were condemned at the Council of Ephesus because they held that there are two persons in Jesus Christ. The Monophysites in the West were condemned at the Council of Chalcedon because they asserted that there is only one nature in Christ, as the human has been absorbed by the divine. When these errors surged against the Rock, they were broken and scattered.

At the Ecumenical Council of Chalcedon, whose fifteenth centenary will be noted this October, the letter of Pope Leo the Great, a masterful exposition of the divinity and humanity of Christ, was received by the bishops of the whole world as the official answer of the Church to that question: "What do you think of Christ? Whose son is He?" Rising in acclamation they greeted the letter of the Pope with the cry: "This is the faith of the Fathers, this is the faith of the Apostles. Peter has spoken thus through Leo."

JOHN J. SCANLON, S.J.

## FILMS

A PLACE IN THE SUN is an intelligent and spellbindingly well-told modernization of Theodore Dreiser's *An American Tragedy*. Dreiser's title was no coincidence. In his story, a poor but ambitious young man murdered his pregnant, factory-girl sweetheart when an enticing new life of wealth, luxury and ideal love seemed suddenly within his grasp. Dreiser intended thus to symbolize the false dreams and standards of the era about which he wrote. In the picture's present-day setting these connotations of universality would have had no particular validity and they have happily been dispensed with along with the original title.

George Eastman (Montgomery Clift), the film's hero, or at least its leading man, is simply a good-looking, rather stupid opportunist whose strange, uncongenial childhood is spent in a slum mission. As an adult he is an alternately patronized and ignored poor relation in the household of his millionaire uncle. Such a background may explain his lack of moral fiber, but it also disqualifies him for the title of typical modern youth. He has a furtive affair with a lonely and pathetic co-worker (Shelley Winters). There springs up a mutual attraction between himself and the shallow rich girl (Elizabeth Taylor) into whose orbit he is suddenly introduced by his unpredictable relatives. But neither relationship has the stature of endur-

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ing love. In fact, the picture's greatest virtue is the uncompromising honesty with which it portrays some very ordinary, fallible people trapped by extraordinary circumstances which are too complex for them to handle or even fully to understand.

George Stevens' very perceptive direction is probably most responsible for the picture's impact, but it also has superb photography and some uncommonly good performances from unexpected sources. For adults it is an absorbing, provocative and unglamorized drama the like of which rarely comes out of Hollywood. One wonders, however, since the movies' mass-distribution system makes it a foregone conclusion that the film will not be seen exclusively by adults, what the pervading, adolescent females from the Montgomery Clift fan clubs will make of the story in general, and in particular of their idol going to the electric chair. (Paramount)

HIS KIND OF WOMAN is a sordid but lively melodrama of the hard-boiled school which adheres slavishly to the highly specialized conventions and mores of its particular species. Its hero (Robert Mitchum) is a professional gambler who is playing a dangerous, lone game against a particularly vicious assortment of crooks. Despite a rather peculiar code of morals, he is a splendid fellow, full of courage, fine instincts, worldly wisdom and an affection for the underdog. The heroine (Jane Russell) is an adventuress posing as a millionairess in an effort to corral an aging but wealthy movie star (Vincent Price). By the same selective moral standards she turns out to be a lovely, warm-hearted, selfless woman.

The setting for the picture's strenuously incredible sequence of events is the usual swanky foreign resort inhabited by the usual collection of very suspicious characters. Mr. Price's richly comic performance as the egocentric ham actor who discovers when the chips are down that he is capable of carrying his swashbuckling screen activities over into real life gives the picture a certain novelty and even a welcome air of having its tongue in its cheek. Ultimately, his humorous efforts are run off as a tasteless counterpoint to a lot of gratuitous sadism and result in making a bad situation look worse. John Farrow, who directed, can surely find less tawdry material with which to work. (RKO)

MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

## THEATRE

**TURN OF THE WHEEL.** Gentlemen who know the score in show business are saying there will be a large increase in the number of productions playing outside New York next season. In addition to the usual tryouts being whipped into shape for Broadway, several productions that were hits in New York last winter have been booked for the road. The Theatre Guild alone has scheduled eight productions for a tour of the interior towns, and may send more if the pickings are good.

Business is bad in the motion-picture industry and getting worse. Dark houses that were formerly garish film theatres are dotting the nation. Some of the abandoned motion-picture theatres have been converted into places of worship, furniture warehouses and lecture halls. Many of them are available for live theatre, for which they were originally constructed.

It was only thirty years ago that Hollywood, rising from a novelty to a major industry, began buying up theatres that had always been dedicated to

live entertainment. Ten years later, radio began to absorb the live theatres Hollywood had overlooked. By the late 'forties, live theatre, outside New York, had been beaten back to a half-dozen besieged citadels of culture that included Boston, New Haven and Philadelphia—and Washington, until Marcus Heiman decided that he would convert his National Theatre into a motion-picture house rather than permit Negroes to sit in the audience.

Formerly profitable motion-picture theatres are going dark because television is taking their audiences away. But television kills motion-picture theatres faster than it can use them and this leaves a large surplus to be reclaimed by live entertainment. The recovery of its stolen theatres by the legitimate stage gives me a disturbing this-is-where-I-came-in feeling. The survival of live theatre is threatened by motion pictures and radio; the survival of films and radio is threatened by television. Meanwhile, live entertainment sneaks back into the theatres abandoned by film impresarios.

The amusement business, it seems, is a kind of squirrel cage. You run round and round, and when you stop you are right where you started. Or it might better be compared with a roulette wheel. Round and round it goes,

where it stops nobody knows. There's no business, they say, like show business; perhaps because no other business is half as looney.

The managers of A & P stores, the boon of thrifty housewives, would think twice before opening a supermarket in a neighborhood where desirable sites were vacant because local merchants had gone out of business. Instead, their scouts would more likely consider the abundance of available locations the best reason for not opening a branch in the neighborhood. The usual policy of chain-store management is to thrust an outlet into a prosperous community and compete for the business. It must be a sound policy, since the "chains" are absorbing an annually increasing share of the nation's retail dollar.

Show business, it seems, operates on precisely opposite principles. Instead of competing with the mechanical entertainments for good business, theatrical producers are gleefully moving into an area of bad business vacated by films, predicting a revival of the "road." They have not explained how a comparatively dear commodity, live drama, can survive in theatres where vendors of a cheap commodity, motion pictures, were not able to keep their marquees lighted.

THEOPHILUS LEWIS



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## CORRESPONDENCE

### NAM explains

EDITOR: In its issue of August 18 (p. 488), AMERICA asked the following questions:

1. What influence do the NAM's "slide-rule" boys have on the members of the policy committees?

2. What influence do they have on the Board of Directors, which has a veto power over every decision the policy committees make?

3. How representative of the 16,000 members is the NAM's all-powerful Board of Directors?

To these three questions I would answer:

1. The NAM has no "slide-rule" boys who are convinced that the American economy must be centrally planned. The Association does have departments of economics, research, industrial relations, etc. These are headed by individuals who are recognized authorities in their fields and their services, and those of the entire staff, are at the disposal of policy committees for the gathering of factual data which the committees may require.

2. The services of all departments and the entire staff are also at the disposal of the Board of Directors for any information which the Board may require.

3. Procedures for the nomination and election of members of the Board of Directors assure representation of the membership.

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does not dominate this Board. Companies with 500 members or less account for 27.1 per cent of current Board membership; medium-sized companies, 500 to 5,000 employees, account for 27.9 per cent; and big companies, over 5,000 employees, hold only 33.6 per cent of the Board's voting power.

EARL BUNTING

New York, N. Y.

(For editorial comment on this letter please turn to p. 536—Ed.)

### Minneapolis hospital strike

EDITOR: The editorial in your issue of July 21 (p. 394) in reference to the labor controversy between hospital employees and certain hospitals in Minneapolis, has come to my attention.

Building Service Employees International Union, under the leadership of its present president, William L. McFetridge, has earned an enviable reputation for moderation and responsibility. Naturally, we are concerned with the good opinion of leaders of public opinion like yourself. We do not condone violence on the picket line and believe with you that it is not defensible morally, nor is it good union tactics. If incidents of that kind did occur in Minneapolis, we not only do not sanction them, but deplore them.

In fairness to the local union involved in this situation, I must advise you that it has informed Mr. McFetridge, in answer to his inquiries about the matter, that "the picketing" was orderly. Doctors and nurses were permitted to go through the lines. The union objected only when superintendents tried to pass orderlies off as doctors, and nurses aides as nurses. When individual policemen, contrary to the orders of the Chief, tried to escort people through the picket lines, the pickets stopped the practice by taking photographs. The one person injured during the picketing was a picket hit by a hospital truck driven by a hospital superintendent.

DAVID SULLIVAN

Int'l Vice President

New York, N. Y.

(The editorial in question was based on a story of picket-line violence sent out by the United Press under a Minneapolis dateline on July 7. On receiving Mr. Sullivan's letter, we asked UP to check the story. It did so, and now informs us that it is standing by the story because "the facts in it are correct." Ed.).



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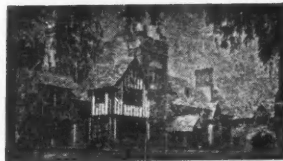
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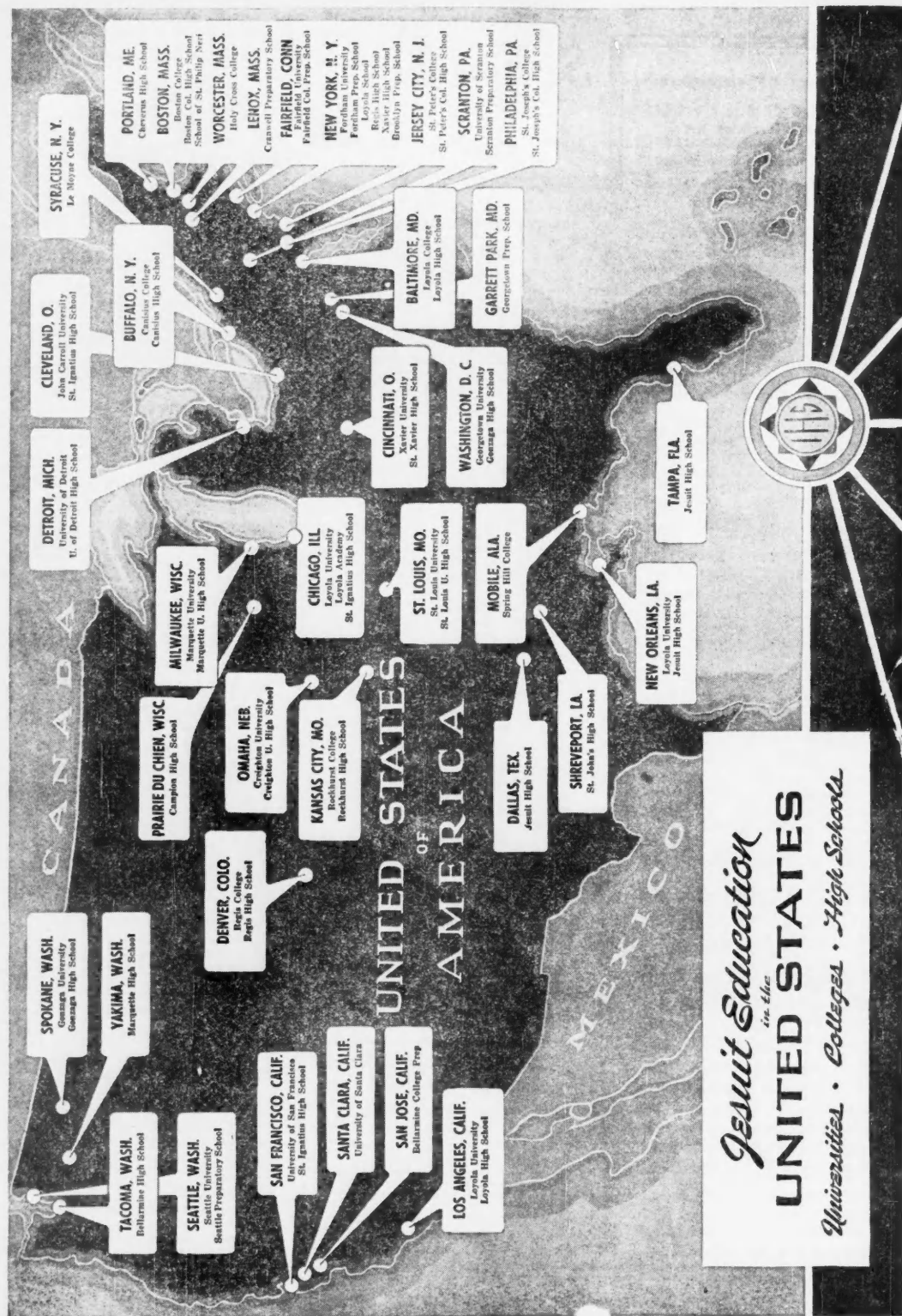
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mistakable terms confesses that Jesus Christ is true God and true man. Through Peter, Christ speaks to all nations the words that David heard Him speak in prophecy: "I will make known the decree of the Lord: The Lord has said to me: 'Thou art my son, this day have I begotten thee. Ask of me and I will give thee the gentiles for thine inheritance, and the ends of the earth as thy possession.'"

When the Son of God became the Son of Man, a decree went out from Rome that the whole world should be enrolled. It is to Rome that Simon Peter comes to "make known the decree of the Lord" and to enroll the whole world in His Kingdom. A Galilean fisherman was to win the Roman Empire for Christ. Less than 300 years later the Emperor Constantine and a great part of the people professed that Jesus Christ was true God and true man.

In the far eastern end of the Empire, at Nisibis in Syria, about the year 306 there was born a child named Ephraem, the son of a pagan priest. Enrolled in the kingdom of Christ at the age of eighteen, he lived to become a great teacher and is now honored as a Doctor of the Universal Church. He is a powerful witness to the traditions of the early Syrians concerning Peter's primacy and the way in which he preached the kingdom and divinity of Christ in Rome. St. Ephraem tells us: "Simon cried out from Rome: 'My Lord and God and Master is He who d poses kings.'" To the objection of the pagan Romans that Christ was put to death and couldn't depose kings, Ephraem represents Peter as replying:

You object that my Master was put to death. You rather are the ones who are dead because you are ignorant of Christ, whence He is and whose Son He is. For He existed from all eternity with His Father. It was the will of His Majesty that He should come down to earth and be put to death for the sake of all of us. He was a victim who reconciled us to His Father, who was angered at mankind. He died and gave life to all men who had fallen into crime. His tomb is witness that He lives, and the angels are witnesses that He rose from the dead. Read the prophets and learn how He came and was born. Again search their books and they will tell you of His death. Carefully scan their lines and behold you will learn of His resurrection. And I, the Head of His preachers, proclaim and believe that He is my true Lord, and that I am His servant.

The century that followed St. Ephraem was to witness the tragic separation of many Syrians from the unity of the faith because of false answers to that question: "What think ye of Christ?"

The Nestorians in the East were condemned at the Council of Ephesus because they held that there are two persons in Jesus Christ. The Monophysites in the West were condemned at the Council of Chalcedon because they asserted that there is only one nature in Christ, as the human has been absorbed by the divine. When these errors surged against the Rock, they were broken and scattered.

At the Ecumenical Council of Chalcedon, whose fifteenth centenary will be noted this October, the letter of Pope Leo the Great, a masterful exposition of the divinity and humanity of Christ, was received by the bishops of the whole world as the official answer of the Church to that question: "What do you think of Christ? Whose son is He?" Rising in acclamation they greeted the letter of the Pope with the cry: "This is the faith of the Fathers, this is the faith of the Apostles. Peter has spoken thus through Leo."

JOHN J. SCANLON, S.J.

## FILMS

A PLACE IN THE SUN is an intelligent and spellbindingly well-told modernization of Theodore Dreiser's *An American Tragedy*. Dreiser's title was no coincidence. In his story, a poor but ambitious young man murdered his pregnant, factory-girl sweetheart when an enticing new life of wealth, luxury and ideal love seemed suddenly within his grasp. Dreiser intended thus to symbolize the false dreams and standards of the era about which he wrote. In the picture's present-day setting these connotations of universality would have had no particular validity and they have happily been dispensed with along with the original title.

George Eastman (Montgomery Clift), the film's hero, or at least its leading man, is simply a good-looking, rather stupid opportunist whose strange, uncongenial childhood is spent in a slum mission. As an adult he is an alternately patronized and ignored poor relation in the household of his millionaire uncle. Such a background may explain his lack of moral fiber, but it also disqualifies him for the title of typical modern youth. He has a furtive affair with a lonely and pathetic co-worker (Shelley Winters). There springs up a mutual attraction between himself and the shallow rich girl (Elizabeth Taylor) into whose orbit he is suddenly introduced by his unpredictable relatives. But neither relationship has the stature of endur-

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ing love. In fact, the picture's greatest virtue is the uncompromising honesty with which it portrays some very ordinary, fallible people trapped by extraordinary circumstances which are too complex for them to handle or even fully to understand.

George Stevens' very perceptive direction is probably most responsible for the picture's impact, but it also has superb photography and some uncommonly good performances from unexpected sources. For *adults* it is an absorbing, provocative and unglamorized drama the like of which rarely comes out of Hollywood. One wonders, however, since the movies' mass-distribution system makes it a foregone conclusion that the film will not be seen exclusively by adults, what the perverted, adolescent females from the Montgomery Clift fan clubs will make of the story in general, and in particular of their idol going to the electric chair. (Paramount)

HIS KIND OF WOMAN is a sordid but lively melodrama of the hard-boiled school which adheres slavishly to the highly specialized conventions and mores of its particular species. Its hero (Robert Mitchum) is a professional gambler who is playing a dangerous, lone game against a particularly vicious assortment of crooks. Despite a rather peculiar code of morals, fine instincts, worldly wisdom and an affection for the underdog. The heroine (Jane Russell) is an adventuress posing as a millionairess in an effort to corral an aging but wealthy movie star (Vincent Price). By the same selective moral standards she turns out to be a lovely, warm-hearted, selfless woman.

The setting for the picture's strenuously incredible sequence of events is the usual swanky foreign resort inhabited by the usual collection of very suspicious characters. Mr. Price's richly comic performance as the egocentric ham actor who discovers when the chips are down that he is capable of carrying his swashbuckling screen activities over into real life gives the picture a certain novelty and even a welcome air of having its tongue in its cheek. Ultimately, his humorous efforts are run off as a tasteless counterpoint to a lot of gratuitous sadism and result in making a bad situation look worse. John Farrow, who directed, can surely find less tawdry material with which to work. (RKO)

MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

## THEATRE

**TURN OF THE WHEEL.** Gentlemen who know the score in show business are saying there will be a large increase in the number of productions playing outside New York next season. In addition to the usual tryouts being whipped into shape for Broadway, several productions that were hits in New York last winter have been booked for the road. The Theatre Guild alone has scheduled eight productions for a tour of the interior towns, and may send more if the pickings are good.

Business is bad in the motion-picture industry and getting worse. Dark houses that were formerly garish film theatres are dotting the nation. Some of the abandoned motion-picture theatres have been converted into places of worship, furniture warehouses and lecture halls. Many of them are available for live theatre, for which they were originally constructed.

It was only thirty years ago that Hollywood, rising from a novelty to a major industry, began buying up theatres that had always been dedicated to

live entertainment. Ten years later, radio began to absorb the live theatres Hollywood had overlooked. By the late 'forties, live theatre, outside New York, had been beaten back to a half-dozen besieged citadels of culture that included Boston, New Haven and Philadelphia—and Washington, until Marcus Heiman decided that he would convert his National Theatre into a motion-picture house rather than permit Negroes to sit in the audience.

Formerly profitable motion-picture theatres are going dark because television is taking their audiences away. But television kills motion-picture theatres faster than it can use them and this leaves a large surplus to be reclaimed by live entertainment. The recovery of its stolen theatres by the legitimate stage gives me a disturbing this-is-where-I-came-in feeling. The survival of live theatre is threatened by motion pictures and radio; the survival of films and radio is threatened by television. Meanwhile, live entertainment sneaks back into the theatres abandoned by film impresarios.

The amusement business, it seems, is a kind of squirrel cage. You run round and round, and when you stop you are right where you started. Or it might better be compared with a roulette wheel. Round and round it goes,

where it stops nobody knows. There's no business, they say, like show business; perhaps because no other business is half as looney.

The managers of A & P stores, the boon of thrifty housewives, would think twice before opening a supermarket in a neighborhood where desirable sites were vacant because local merchants had gone out of business. Instead, their scouts would more likely consider the abundance of available locations the best reason for not opening a branch in the neighborhood. The usual policy of chain-store management is to thrust an outlet into a prosperous community and compete for the business. It must be a sound policy, since the "chains" are absorbing an annually increasing share of the nation's retail dollar.

Show business, it seems, operates on precisely opposite principles. Instead of competing with the mechanical entertainments for good business, theatrical producers are gleefully moving into an area of bad business vacated by films, predicting a revival of the "road." They have not explained how a comparatively dear commodity, live drama, can survive in theatres where vendors of a cheap commodity, motion pictures, were not able to keep their marquees lighted.

THEOPHILUS LEWIS



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### NAM explains

EDITOR: In its issue of August 18 (p. 488), AMERICA asked the following questions:

1. What influence do the NAM's "slide-rule" boys have on the members of the policy committees?

2. What influence do they have on the Board of Directors, which has a veto power over every decision the policy committees make?

3. How representative of the 16,000 members is the NAM's all-powerful Board of Directors?

To these three questions I would answer:

1. The NAM has no "slide-rule" boys who are convinced that the American economy must be centrally planned. The Association does have departments of economics, research, industrial relations, etc. These are headed by individuals who are recognized authorities in their fields and their services, and those of the entire staff, are at the disposal of policy committees for the gathering of factual data which the committees may require.

2. The services of all departments and the entire staff are also at the disposal of the Board of Directors for any information which the Board may require.

3. Procedures for the nomination and election of members of the Board of Directors assure representation of the membership.

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The voting power of big business

does not dominate this Board. Companies with 500 members or less account for 27.1 per cent of current Board membership; medium-sized companies, 500 to 5,000 employees, account for 27.9 per cent; and big companies, over 5,000 employees, hold only 33.6 per cent of the Board's voting power.

EARL BUNTING

New York, N. Y.

(For editorial comment on this letter please turn to p. 536—Ed.)

### Minneapolis hospital strike

EDITOR: The editorial in your issue of July 21 (p. 394) in reference to the labor controversy between hospital employees and certain hospitals in Minneapolis, has come to my attention.

Building Service Employees International Union, under the leadership of its present president, William L. McFetridge, has earned an enviable reputation for moderation and responsibility. Naturally, we are concerned with the good opinion of leaders of public opinion like yourself. We do not condone violence on the picket line and believe with you that it is not defensible morally, nor is it good union tactics. If incidents of that kind did occur in Minneapolis, we not only do not sanction them, but deplore them.

In fairness to the local union involved in this situation, I must advise you that it has informed Mr. McFetridge, in answer to his inquiries about the matter, that "the picketing" was orderly. Doctors and nurses were permitted to go through the lines. The union objected only when superintendents tried to pass orderlies off as doctors, and nurses aides as nurses. When individual policemen, contrary to the orders of the Chief, tried to escort people through the picket lines, the pickets stopped the practice by taking photographs. The one person injured during the picketing was a picket hit by a hospital truck driven by a hospital superintendent.

DAVID SULLIVAN  
Int'l Vice President

New York, N. Y.

(The editorial in question was based on a story of picket-line violence sent out by the United Press under a Minneapolis dateline on July 7. On receiving Mr. Sullivan's letter, we asked UP to check the story. It did so, and now informs us that it is standing by the story because "the facts in it are correct." Ed.).